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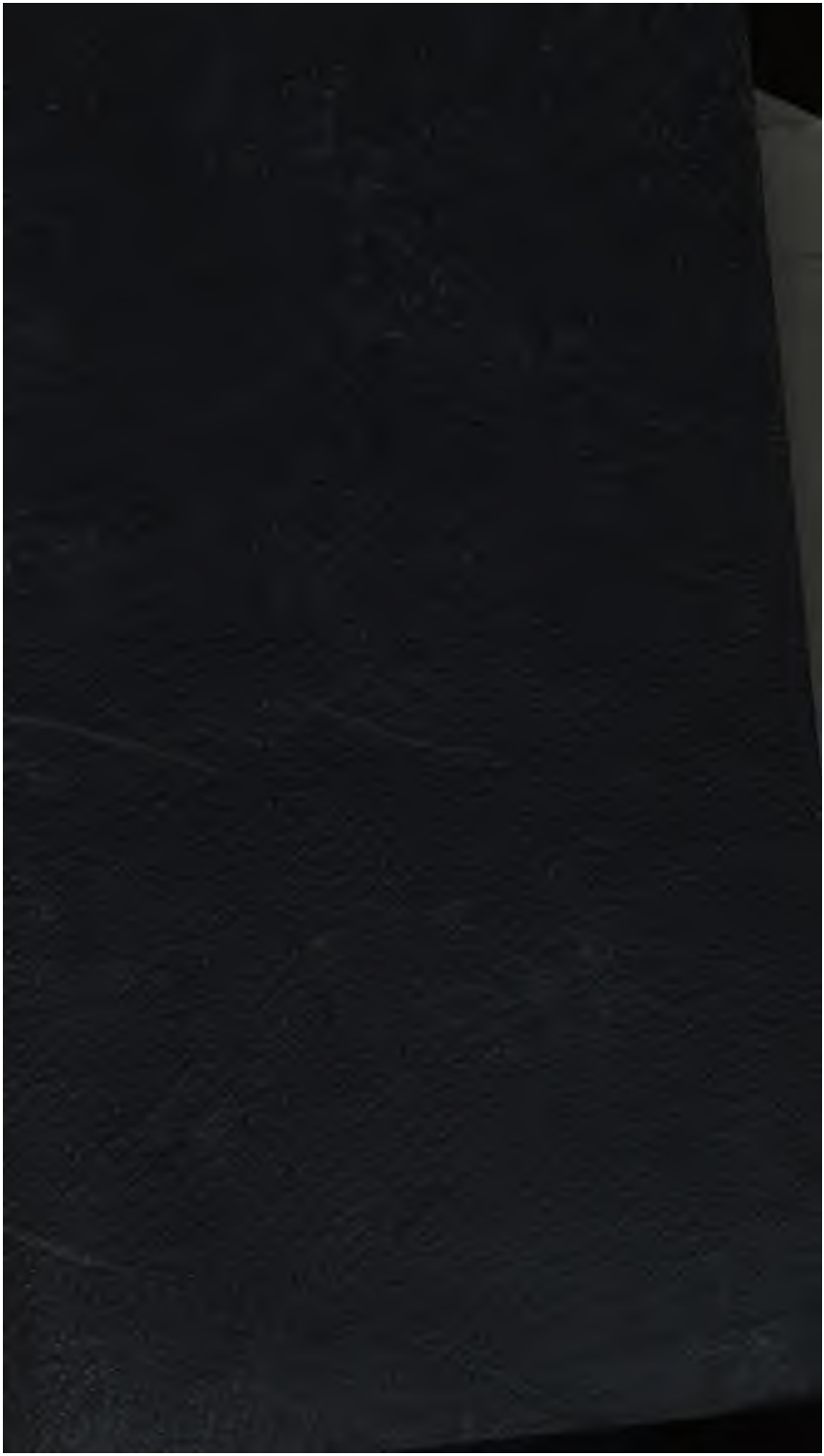

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OF

REV. ALVAN HYDE, D. D.

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ADVERTISEMENT.

THIS volume presents to the public the diary and letters of one whom the Lord honored as a useful laborer in his vineyard. As it was very remote from his feelings, while living, to seek his own glory, or to take any pre-eminence among his brethren, so it is no part of the design of the compiler of these papers, to exhibit him before his readers as an extraordinary man. In his diary, which is but little more than a brief notice annually, of some of the providences of God toward him and his family, with his reflections upon them, are such feelings expressed as every man, under similar circumstances, may be supposed to indulge; and

his letters are such, as grew out of the occasions that called them forth—the effusions of faithful friendship, or parental kindness.

It was at first designed to arrange all his letters according to the time in which they were written, but on examination, it was thought better to let his communications to his children, occupy a separate portion of the volume.

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MEMOIR.

CHAPTER I.

HIS DIARY, GIVING AN ACCOUNT OF HIS PARENTAGE — HIS COLLEGIATE LIFE — HIS LETTERS WHILE IN COLLEGE — TEACHES A SCHOOL IN NORTHAMPTON — HIS SICKNESS WHILE IN THAT PLACE.

It has been sometimes thought that there is no propriety in writing a memoir of any man unless he has been so distinguished as to impress his character upon the age in which he has lived—been of larger stature than his contemporaries—and struck out some new trains of thought. They who have been thus distinguished, ought indeed to have some memorial left of their greatness: but are there no reasons why men of common stature, who have with usefulness filled humble stations, who have delighted in doing good, without being renowned, and been patiently attentive to every-day duties, should also have some memorial of what the Lord was pleased to do by their instrumentality? Few can follow the brilliant path of the great, while multitudes may have a sympathy with such as moved in more ordinary spheres, and may find in examples within the reach of their imitation, motives, which from that very circumstance, come home more effectually to their hearts. It is not even questionable, whether the

cause of vital religion has derived most benefit from the recorded history of the great men who have laid their splendid talents and acquisitions at the feet of Jesus, or from the unpretending memorials of eminent piety in the common walks of life.

Such a work as the Biography of Hallock, or Payson, or Emerson, is a blessing to the world, and will be read by ministers with as much profit as if the subjects of them had given shape to the ecclesiastical history of the times in which they lived. If that heavenly principle does possess an intrinsic value, superior to that of the most shining talent or profound erudition, why should not the pure gold be thought worthy of preservation and become a part of that circulating medium which enriches the world?

The reader will find in the following extracts from the diary and letters, some of the prominent incidents in the life of him who wrote them, and all who were acquainted with the writer, will see, in the simplicity and unfeigned humility breathing through the narrative, the likeness of the man.

"Records of the providences and mercies of God experienced in my life, with some reflections occasioned by them.

"I, Alvan Hyde, was born at Norwich, in Connecticut, February 2, 1768. My father, Joseph Hyde, was a farmer of a reputable character in that town, a friend to religious order and religious institutions, a constant attendant on public and family worship; but not a professor of religion. From him I received much good advice in my early years, which by the blessing of God had great influence on my conduct. I loved him with tender affection, and ever felt myself bound to obey all his commands. Of my mother I have but a faint recollection, as she died when I was but six years old.

"January 6, 1783, I commenced the study of the

enjoyment of the whole would not make him happy with into college under the instruction of the Rev. Samuel Nott,* the worthy clergyman on whose ministry my father attended. About a year after I began to prepare for college, and when my heart was much engaged on having a public education, it pleased God to deprive me of my health. My complaints were such that my life was considered in imminent danger for a number of months. In the time of this sickness I had a sight of the vanity of this world and of my lost and ruined condition as a sinner. I sought the Lord with many cries and tears, but with an *unhumbled heart*, being ignorant of the nature of religion. These serious impressions were continued and increased after my health was restored and I had resumed my studies.

"September, 1784. After being examined, I was received as a member of Dartmouth college. This was a year of great trials, occasioned by want of health and the expectation of being obliged to relinquish my beloved pursuit; but I have ever since viewed it as a *memorable year of my life*, the year of my *spiritual birth*. I then cherished a hope that my trials were sanctified to me, and that, vile as I found myself to be, I had become a partaker of the grace of God."

Brief extracts from his letters, written during his residence at college, will here be inserted, showing his trains of thought at that early age, and illustrating the characteristics of that hope which he then cherished.

"*Dartmouth University, Dec.* 17, 1785.

"Kind Sir,

"While opportunity offers, I cannot forbear writing to you, whom gratitude bids me esteem as a friend. Although

* This venerable man is still living, and active in the ministry.

learned languages, and began to prepare for admission I have delayed writing so long, yet I assure you it is not without reason, and I doubt not your ingenuous mind would forgive me should you know the reasons—the one is for want of health, and the other for want of an opportunity.

"I enjoy at present a good degree of health; although I have been very sick and was brought almost to despair of life for several days. It was trying to me to be sick from home, but I endeavored to reconcile myself to my lot, and be resigned to the will of heaven. * * * I like the situation here well, and management of affairs among the students. They constantly attend upon prayers twice a day in the hall—a conference every Saturday night for reading, praying, and singing of psalms. Religion is here accounted all-important."

"*Dartmouth College, June* 2, 1788.

"Dear Sir,

"Your letters arrived in safety, and the perusal of them gave me peculiar satisfaction—the last informed me of your better health. May God perfect his begun goodness to you, above all things may he grant you those spiritual blessings which shall never fail, and may you be made a true subject of divine grace.

"My journey was very agreeable. I was accompanied by Messrs. J. and S. I found my circumstances at college more favorable than I expected. I have a good room and an agreeable room-mate. With regard to religion, I believe the vacation was not friendly to it, for since the return of the students many have shown their attachment to this world who before were under very serious impressions. M. is still without hope of his good estate. He is now under great concern of mind, he talks much of the vanity of this world, and says, that the

out an interest in the Redeemer's kingdom. For my part I think he is in a much better way than those who feel secure in sin. There are a number who really make a business of religion, and by their conduct give great evidence of their being true disciples of Christ. We have conferences every Sabbath after meeting, and every Thursday afternoon, beside on Saturday we write and talk upon questions in divinity. Dear sir, do you not admire our privileges? Do you not desire to participate with us? We are truly distinguished. Heaven grant that we may make a good improvement of our opportunities, and that they may not serve to increase our condemnation."

These letters show what subjects and what associates interested this youthful member of college at the time he was laying the foundation of his usefulness in the profession he had chosen. His diary will afford further proof.

"July, 1786, I made a public profession of the religion of Jesus Christ, and solemnly dedicated myself to the service of my Maker. Being in college, I united with the church which was connected with it, of which one of our professors was the pastor. During the whole of my collegiate life, I attached myself, from choice, to those students who were of a religious character; and was forward to encourage religious meetings in college.

"September 17, 1788, I was honored with the degree of Bachelor of Arts. Being now disconnected from college, I went into the wide world, not knowing what would befall me. With respect to a *profession*, I had never been wavering. My eye and my heart were fixed upon the ministry, for which I ardently hoped, in God's own time, to be prepared.

"November 6, 1788. Having been previously en-

gaged, I commenced instructor of the town school in Northampton, where I continued about ten months. I had not been in my school more than a month, before I was violently attacked with the pleurisy, and was brought even to death's door. This sickness, though distressing, was, by a kind and gracious Providence, overruled for my good. It occasioned my having many more friends in the town than I should otherwise have had. Many religious persons came to see me in this time of trouble, whose readiness to minister to my body and soul, I desire ever gratefully to remember. I feel an obligation particularly to record the daily attention and unwearied kindness of Mrs. Strong, whose pious instruction and counsel were, by the blessing of God, of great service to me. I experienced tokens of her friendship as long as I continued in the place."

The following extract from a letter gives a more particular account of the sickness to which he alludes in his diary.

To Mr. G.

"*Northampton, Feb.* 26, 1789.

"Dear Friend and Benefactor,

"Both of your letters came safely to hand. Mr. B., the bearer of the former, tarried with me over night. Mr. K. I did not see. Nothing but reasons peculiar could have prevented my writing to you at a much earlier period. Be assured then that my situation has been such since I came here, that at the relation of which, you will rather be excited to pity, than censure me. I have much to communicate to you, but must be content with an abridgment. Before I begin my narrative, let me tell you I have a song of *salvation* put into my mouth.

"I had scarce been in this town a month, before I was

violently seized with the pleurisy—was soon deprived of my reason, and rendered a helpless, miserable object. The disorder was so very irregular in its progress towards a crisis as almost entirely to baffle the skill of my physician. My life was despaired of by all who were spectators of me. In the meanwhile I thought myself sometimes out in the woods, exposed to the roughness of the weather, abandoned by my friends, being not insensible of my weakness, and talked accordingly. In this situation I more than once yielded to death, and even thought myself expiring. But how faint and inadequate were my ideas of that great change through which I have yet to pass! In my then weak and irregular state of mind, death appeared with far less horror. When at the poorest, I one night jumped out of my bed and inquired of my watchers, if one Hyde did not live there, and appeared to be anxious about his health as a near friend. The time I recollect, for I thought myself, I know not how, to be friend G., inquiring after my other self. This is truly paradoxical, but I have thought much of it since it was told me that I really asked after myself as another person. Much more I have to say relative to my illness, which must be deferred for the present. I only add that I have been led to experience much of the kindness of my heavenly Father's care. How soon Providence may again frown, I know not. Heaven grant that I may be prepared for the various scenes through which I have yet to pass, and that I may not be allowed to complain under those sufferings which are inseparable from the present state of man. My health is now good and situation agreeable—have been successful in my school, &c. Do write again, and it shall be esteemed a peculiar favor by your much obliged friend."

CHAPTER II.

COMMENCES HIS PROFESSIONAL STUDIES — LICENSE TO PREACH — HIS FIRST LABORS AS A PREACHER — HIS CALL TO SETTLE IN WEST STOCKBRIDGE — PREACHES AT CLINTON, NEW YORK — HIS ORDINATION IN LEE.

"Oct. 9, 1789, I placed myself under the instruction of the Rev. Charles Backus, of Somers, Connecticut, as a student in divinity. With him I continued until the first of June 1790, when I was licensed to preach the gospel by the association of Tolland county, in the State of Connecticut. After preaching two years as a candidate in different places, I was ordained, June 6, 1792, to the pastoral care and charge of the congregation in Lee, Massachusetts. While preaching on probation, at Lee, I resided a part of the time in the family of Rev. Dr. West, of Stockbridge, with whom I pursued my theological studies. This situation was peculiarly favorable to my improvement, and I trust, was truly beneficial to me in obtaining a more correct and thorough knowledge of the system of doctrines contained in the word of God."

It may be suitable to insert in this place, some sentences from his letters written between the dates contained

in the last extract from his diary, affording a more particular history of his labors as a preacher previous to his ordination.

"*Bennington, Sept.* 10, 1790.

"Dear Sir,

"At length the long wished for time has arrived, and I am once more permitted to send my friend a few lines. I know you will be glad to hear the history which I am about to give. I have been conversant with *new scenes*, have had *new trials*, and have shared in pleasures which have arisen from *new sources*. Since I left you I have not failed preaching a single Sabbath. My health has been poorer this summer than usual. The influenza affected me more than I was aware. To keep journeying I found was the only remedy for the disorder to which I was exposed. At Sunderland I tarried four Sabbaths, then visited my friends at Northampton, and preached for Mr. W., since which time I have been constantly employed in vacancies in the county of Berkshire. The people to whom I have preached have generally manifested great kindness and friendship towards me. I have received from them many more favors than I have deserved. It appears to me that I meet with a chosen few in every town in which I form acquaintance. This gives me great satisfaction, I take courage from it. I love to preach where people are *attentive*. A faithful minister cannot be dull and lifeless while his hearers discover a fondness for truth. In many of the towns in Berkshire county there is an uncommon attention to religion. The churches of Christ in this quarter are enlarging; sinners feel uneasy, many I hope are inquiring the way to Zion. I am now visiting my friends at Bennington, propose to preach here next Sabbath; shall then go on to Tinmouth, where I have an invitation to tarry a few weeks.

Thus I have given you a short narrative of what has taken place since I left you. Remember me to all friends, and believe me, as usual, yours."

"*West Stockbridge, June* 30, 1791.

"Dear Friend,

"I know not how to go from this quarter without leaving a few lines for you. I am persuaded it will gratify you to hear from your friend once more. Through the mercy of God I yet live and enjoy my usual health. How strange it is that so great a sinner as I am, such an obstinate and heaven-daring creature, should receive any favor from the hand of a holy God! Why does my Maker suffer me to live, since I am continually dishonoring his great name? Why are my privileges continued, since they have been so repeatedly forfeited? It is entirely owing to the infinite mercy of God exercised towards me a vile wretch through the mediation of his Son Jesus Christ. I believe it to be a truth, that every favor which we receive, and that every moment of time we have to enjoy comforts out of complete misery and utter despair, are the purchase of the blood of the Son of God. If Christ had not given himself a ransom, instead of being what we now are, prisoners of hope, we should have been perfectly wretched and desponding creatures.

"Before I finished the four Sabbaths which I had engaged to preach at West Stockbridge, there was a town meeting, and the people gave me a call to settle among them in the work of the ministry. The union was so great, that I thought it to be duty to take the matter into consideration. I told the people that I would preach to them four Sabbaths more, after which I would give them an answer. Last week I made known to them the result of my deliberation. I have answered them in the negative.

"Being under no engagements to any people, I have thought best to improve this opportunity to be inoculated for the small pox. This is the fourth day since I received the infection. What the event will be is known only to Him in whose hands my breath is, and whose are all my ways. Should I be carried through, I think of journeying to the westward up Mohawk river, but it is not certain. I have invitations to preach at a number of places. The people in this town have renewed their invitation. Lee and Benson have done the same; but you know I have objections to each of these places. Lee is in a divided, broken state, and Benson is subject to the fever and ague."

"*Lenox, August* 9, 1791.

"Dear Friend,

"This letter begins where the last left off. I repaired to the pesthouse the same Saturday which I proposed. But as Providence designed it, the infection put into my arm had not taken. I was therefore inoculated a second time, but it was as ineffectual as in the first instance. Mr. R.'s by this time began to break out, and my anxiety was great lest I should take it the natural way. But the third time the doctor took fresh matter from Mr. R.'s arm, which operated very soon and very favorably. After I came out of the hospital, being not very well, I was determined to go and see what friend A. was about, though at the distance of thirty miles from Nobletown. I found him unable to preach, afflicted with fever and ague, and something low in his spirits. My visit was seasonable, he appeared to be glad to see me, and shook off some of his melancholy. I tarried a number of days with him, and preached for him. He is among a kind people, though exceedingly stupid and ignorant of the doctrines of the gospel. They are much attached to him, and wish him to be their minister.

"While I was at Nobletown, the church and congregation at West Stockbridge gave me a second call to settle. I assure you, sir, it was hard to deny them, but the difficulties appeared so great, that I have done it a second time. I have now preached three Sabbaths at Lenox, they urge me to stay longer, but I feel obligated to go to Clinton. This morning, by the leave of Providence, I propose to set off on my journey. Notwithstanding I am going into the wilderness, at a great distance from my friends and from all ministers, yet I am pleased with the prospect which is before me—my heart is much set upon it. They need preaching in that country, it is rare that candidates launch out so far. Mr. West proposes to go up in September for the purpose of forming a church. I hope God may use me as an instrument of doing good, that he will enable me to be faithful, and that I may not bestow on them labor in vain. In the hands of God the cause of Zion is infinitely safe. He is able to show himself superior to all opposition."

"*Clinton, State of New York, Sept.* 21, 1791.

"Dear Sir,

"Before I left the county of Berkshire, I wrote you one or two letters, but could find no direct opportunity to send them, and I think it is probable they never reached you. Now I am deprived of health, which renders me unable to write any thing more than just to let you know my situation. The intermitting fever has been preying upon me almost four weeks. It has torn off my flesh, taken away my strength, and reduced me to a very feeble, helpless, and dependent state. However, in the midst of judgments I experience mercies innumerable. The people in this place have been kind to me, and have spared no exertions to administer to my comfort. This place is not called unhealthy; the people all appear to be

remarkably robust. But I need correction; I deserve the rod; and it is no wonder that God sends down his judgments upon me. Oh, that I may be enabled to say from the heart, 'It is good that I have been afflicted,' that God's judgments may not be sent down upon me in vain.

"This is an excellent country of land; such a tract as there is here, is not to be found in New England, you may depend. But it is the State of New York, and the regulations are such as I do not like. In every letter I request you to write to your friend."

"*Lee, June* 5, 1792.

"Honored Father,

"By Mr. N. I expect an opportunity to convey a letter to you, though I must say, I entertain some hope that you will accompany him to the ordination. I am full of company now, so that I can write but a few lines. I have enjoyed my usual health since I left you; have been preaching at Salisbury and at this place. Providence has so ordered things in regard to me, that it appears plainly to be my duty to settle in the work of the ministry in this town. It is now almost two years since I first preached here, and at that time I had not the most distant thought that it would ever be best for me to settle here; but God, whose providence is universal, and who governs the world in infinite wisdom, has ordered differently from what I expected. The church and people are happily united in the affair of my settling, and have made proposals, in regard to support, which are comfortable. They give me *£200 as a settlement, and £60 salary the first year, to be increased £5 a year till it arrives to £80 a year, which last sum is to be the permanent salary. They also give me my wood, and to encourage me about

* This was to be paid in annual instalments of £50 each year, for four years.

building, individuals have obligated themselves to pay more than £30 in labor and materials.

"But my thoughts are more employed about the greatness of the work in which I am about to engage, than the manner in which I shall be supported. The work of the ministry appears greater and greater to me. I am sometimes almost ready to sink under it, and to cry out 'Who is sufficient for these things?' But these words, 'My grace is sufficient for thee,' are sometimes comforting. The burden on my mind, at the present time, is very great. To-morrow is appointed for my ordination, and I have solemn and affecting scenes before me. It is a great thing to take the pastoral office over a church, and to be set as a watchman. I need the prayers of all God's people. I hope *you*, sir, will remember me at the throne of grace.

"I want to see you, and to talk with you on the subject which was introduced, at the time when we last parted. I feel inexcusable that I have said so little to you on that subject. The thought affects me—it *greatly affects* me, that you should be the parent of so many children, and never *dedicate them to God.* It is your *indispensable* duty. The word of God points it out to you in a very plain manner. I feel afraid that you will pass through life without ever complying with the ordinances and institutions which Christ hath appointed for his *followers*, and in which all Christians take delight. I can do no less than to call up your attention to this subject. I hope, sir, you will think of it with seriousness and candor."

CHAPTER III.

REVIVAL SOON AFTER HIS ORDINATION—HIS THEOLOGICAL SENTIMENTS—HIS MARRIAGE—HIS LETTERS TILL 1800.

Such were the feelings with which the youthful pastor entered upon his work. The church, over which the Holy Ghost had made him overseer, had been some years destitute of a pastor—had been greatly opposed and sorely tried; and the religious aspect of the community not the most encouraging. But the minister, as appears from an examination of his sermons written at that period, commenced his labors by a very plain and full exhibition of the discriminating doctrines of the Bible; those, too, which are most offensive and trying to the natural heart. In his diary recording the mercies and providences of God towards him, we find the following account.

"In a few weeks after my ordination, it pleased God to excite a very general and solemn attention to the things of religion, among the people committed to my charge. The Spirit of God came down upon us, and, in its effects, was like a rushing, mighty wind. There was great consternation among the people. Some were in distress, some were filled with joy; but the finger and power of God were so clearly evinced in the work, that none pre-

sumed to make opposition to it. This revival of religion was of long continuance, and exhibited marks of great purity. It occasioned an accession to the church of more than one hundred persons. I record this as a token of the rich and astonishing mercy of God."

The following very brief extracts from his letters, written during the progress of this revival, contain all the additional particulars which have been collected from his own pen, except what are contained in his general view of the revivals during his ministry, published with Dr. Sprague's Lectures.

"*Lee, Dec.* 4, 1792.

"Sir,

"There is a continuation of the religious awakening among us, though it has considerably abated. The number of those who entertain hopes of their being brought out of darkness into marvellous light is large. More than seventy of this description have come to my knowledge; with the most of whom I have had some conversation. Since my ordination, fifty-two persons in this town have made a public profession of the religion of Jesus, and joined the church of which I have the charge. You will easily see that this must make my labor great; for our mode of admission is by examination before the whole church. God hath done great things for us in this place, and the glory is all his due. What demands are made on us for grateful hearts!"

"*Lee, April* 1, 1793.

"My dear Friend,

"Since my last letter I have been in good health. My labor is very hard. The serious attention is not yet wholly abated, though it is much less than what it has

been. The number of the church is continually increasing. We have now received into our communion since my ordination, about ninety. There are a number more who propose to join. Happy event if all endure to the end."

Dr. Griffin, the president of Williams College, in a sermon preached September 2, 1828, at the dedication of the New Chapel, has the following paragraph, which may, with propriety, have a place in connection with this revival in Lee.

"The year 1792, it has often been said, ushered a new era into the world. In that year, the first blood was drawn in that mighty struggle, which, for more than twenty years, convulsed Europe and began the predicted destruction of the apocalyptic beast. In that year, the first of those institutions which modern charity has planned and which now cover the whole face of the protestant world, arose in England. And in that year, commenced that series of revivals in America, which has never been interrupted, night or day, and which never will be, until the earth is full of the glory of the Lord as the waters cover the sea. * * *

"For many years I supposed I had been permitted to see, in my native neighborhood and in my father's house, the first revival in the series. But it was with many deeply affecting associations, that I learned the other day that the vice president* of the college, now in office, was allowed to take part in two revivals that same year; one of which was certainly earlier than that which I witnessed."

From these brief sketches of that period of his labors,

* The subject of this Memoir.

it appears that while the pastor of the church of Lee was yet in his youth, and without any experience as a minister, and early, if not the earliest in that series of the wonderful works of God by which New England was more richly blessed than it had previously been for half a century, the Lord was pleased to bring upon him responsibilities immensely great. With what feelings he met these responsibilities, and engaged in these labors, his letters and his sermons show. He came to his work trembling in view of his unfitness, and putting all his trust in almighty grace. Perhaps it is an act of justice due to the memory of a man whose theological tenets have been much spoken against, to say, that the articles of faith in the church in Lee, were drawn up by Dr. Hopkins, and that it was under the preaching of these doctrines, that this church, and several others of the most prosperous churches in Berkshire county grew up; and if we are to look for the causes, which, for a long period of time, rendered that county one of the fairest and most fruitful fields of Zion, we are compelled to refer it to a course of religious instruction, which it is very much the fashion of the present day to represent, as calculated only to shut souls out of the kingdom of heaven.

The pastor of the church in Lee fed his flock with the sincere milk of the word. The entire depravity of the natural heart—the necessity of being born again—the fullness and freeness of salvation through the atonement made by Christ—the sovereignty of God in the application of Christ's blood to those who become interested in it—and the duty and obligation of sinners to comply immediately with the terms of the gospel, were themes on which he dwelt with great plainness and frequency.

In his preaching, and all his efforts, especially in his own example, there was nothing calculated to excite a periodical, fitful state of feeling. He remembered that

his hearers had understandings which needed to be enlightened, as well as passions to be moved, and that the great truths of revelation were the facts which God had given for both these objects.

He commenced at that period a series of labors which he continued with very little variation for more than forty years. Weekly meetings were attended in different sections of the town, and familiar expositions of scripture, where the auditors were encouraged to make inquiries and state their views, were among the labors most pleasant to himself and instructive to his people. All parts of his parish were thus visited by the pastor every few weeks, during the whole of the time in which he was connected with it. He *watched* for souls. In the early part of his ministry, the irregularities of the new-lights, as they were then called, had excited such a reaction from the more stable and enlightened part of the community, that there were suspicions respecting the measures he adopted. Attempts were made to dissuade him from being righteous over much; and he was told that so many conferences would diminish the interest in the Sabbath.

But by the blessing of God upon his persevering labors, all objections soon subsided; he acquired the confidence of those for whose salvation he was striving, and secured it, not by any brilliant efforts, or by substituting paroxysms of deep feeling, for religion, but by the discharge of *every-day duties*, in a still and unobtrusive manner. There was no attempt made to be thought great in the sight of men; but a course was pursued which impressed all acquainted, that the minister walked humbly with God, and expected to give an account for his ministry before his judgment seat.

"April 25, 1793. I was married to Miss Lucy Fessen-

den, daughter of Mr. Benjamin Fessenden, of Sandwich, and granddaughter of the Rev. Benjamin Fessenden, who was pastor of the church in that place. She was born Nov. 16, 1770.

"Dec. 17, 1793. Having built me an house, I moved with my wife into it, and began to live in family state, resolving to acknowledge God in our house, and to be constant in the morning and evening sacrifice."

In connection with this short extract from his diary, a few words may be added respecting his seasons of family devotion. The resolution thus made on the day he entered his new dwelling, "to acknowledge God in his house," was not a mere theory, but a part of the delightful business of his subsequent life. There was a rare combination of excellences in his deportment at the family altar. No one could have been an inmate in the circle assembled there, without having this impression made, that the head of the household was peculiarly happy himself in leading the minds of those around him to the mercy seat, and fixing their attention upon the invisible realities presented to the eye of faith. It was his family altar which eminently constituted his *home*. There were no appearances of raptures in these exercises, nothing which could be marked as distinguished for originality; but there was a sweet, childlike, reverential fellowship with heaven, which seemed to open that world and bring it very near. The devotional exercises were neither hurried through as a form, or prolonged so as to become tiresome to those who joined in them. By brief remarks upon the portions of scripture, forming the morning and evening lessons, by questions proposed to the children and to others occasionally present, and by an indescribable charm in the manner, while making distinct though delicate allusions to the condition of every indi-

vidual, all took a part in the exercises, and none could have the impression that they were insulated, or could remain as mere spectators. This was a peculiarity in the prayers and praises in the family, commenced as the above extract intimates. God was enthroned in that family, and the homage of the heart was rendered to him.

"June 18, 1794. We received a great blessing from the hand of God, in the birth of a son.

"July 27. We dedicated our son to God in baptism, and called his name Alvan."

In expressions conveying sentiments resembling the above, the birth, and dedication to God, of the eleven children which the Lord gave these parents, are noticed in his diary. It was considered a great event to receive such a treasure from the hand of the Lord; and the earnest and ceaseless prayer offered to God in behalf of the immortal being committed to their care, formed a striking feature of family worship in that household.

The following are extracts from a correspondence with a brother in the ministry, whose theological speculations, on several points, were not, at that time, in exact accordance with his own.*

"*Lee, April* 30, 1794.

"Rev. and dear Sir,

"Your obliging letter by Mr. S., I received and read with peculiar pleasure. The candor with which it appears you perused Mr. B.'s manuscript dissertation, and your approbation of the leading sentiments it contains,

* It is believed that a very cordial friendship subsisted between the correspondents, from their first acquaintance, till the last day of Dr. Hyde's continuance in the church militant.

more than rewarded me for the trouble of transcribing it. I am now confirmed in what I fondly hoped was true, from conversation I had with you at Sandwich, viz. that you are a believer in the doctrine of *divine agency*, in the *Hopkintonian sense* of it. The observation you made, that 'there is a peculiar pleasure in finding the ideas of others meet our own,' from my own experience I know to be just.

"In page 12th of the dissertation, the author says, 'Hence we see God's foreknowledge is founded upon his decrees.' The propriety of the sentiment conveyed in these words, you call in question. I am inclined to think you did not notice a distinction which was here in the author's mind, and which he meant should be obvious to the reader. The term, foreknowledge, strictly speaking, cannot be applied to a being who has no succession of ideas, and with whom there is no such thing as *past* or *future time*, as is clearly represented to be the case with *God*, in the dissertation. When Mr. B. spoke of God's foreknowledge, he did not mean to be understood in a sense, which, in any measure, admits of your objection. He evidently introduced *this*, and some other terms, in condescension to the weakness of man's capacity. You are, no doubt, sensible that there are some, who believe in the foreknowledge of God, or that he hath a perfect knowledge of every thing which is future, and yet deny his *decrees*. To combat the notion of such, was probably his *aim* in making the observation on which you have remarked. The foreknowledge of God, as mankind use the term, is evidently founded on his *decrees;* for how could he possibly know beforehand that an event would take place, which was *undetermined*, or which was *uncertain?* Shall we assert, that he foreknows what will take place by *chance?* To such a sentiment, I am confident, you will not accede; for it effectually takes

the government out of his hands. When the author used this term, which he did only in condescension to the common notion and language of mankind, he meant to keep up a distinction between that and simple perception. You have compared his words from page 12th, with others from page 11th, with a view to make him appear inconsistent. In page 11th he says, 'A determination of mind implies something, respecting which the mind is determined; or upon which the determination is fixed,' &c. Here he was speaking of the simple *perception* of an object, in distinction from foreknowledge as the term is used, which distinction he meant should be obvious to the reader. You have also compared the same words with what he says in page 2d, 'Rational exercises must exist, previous (in the order of nature if not of time) to voluntary exercise; and we cannot love or hate an object before it exists or is perceived.' I cannot see the least propriety in your adverting to this passage, and querying whether it is not inconsistent with what you before remarked upon; for here he was not speaking of *divine agency*, but of that moral agency of which *mankind* are possessed. Thus I have defended the author as well as I have been capable.

"I am sorry it has not been in my power to procure you the loan of Mr. Jones's treatise on the doctrine of the Trinity. I know of but one in the county, and that belongs to a library-company in this town, the rules of which are such as renders the lending of books, to non-proprietors, *impractieable*. It is very probable that this treatise may be obtained at Thomas & Andrews's bookstore, in Boston, for it is a modern production, and but seven years since it was printed in London. I feel, perhaps, as much satisfied with the arguments of this author in support of the doctrine of the Trinity, as you can with those of ——, in support of his favorite doctrine.

But, in regard to this point, I may be wholly in the dark, and so full of prejudice as to be unwilling to come to the *light*. However, I really wish to make it a subject of more strict inquiry and examination, than I have heretofore done, and shall be thankful for all the aid and assistance which you may see fit to afford me. * * * That the present is an age in which no subject is thought too sacred for free and candid discussion, is truly matter of rejoicing to me, no less than it is to you. I consider it as one of the greatest blessings of the present happy age. * * *

"You requested me to remark on the *Catechism* you have lately published.—To enable myself to do it, I have perused it a second and a third time, and still have not many remarks to make upon it, at least by way of *objection*. I think it ingeniously executed, and to contain the first principles of *piety* and *morality*, thrown into a very natural and happy arrangement, and brought down to a level with the capacities of those for whose benefit it was more immediately designed. The ideas which you have exhibited in it, of God's *character* and *government*, of the character and work of the Mediator, and of the duties we owe to God and each other, appear to be *just* and scriptural. Had you made a small addition to the number of pages, and in regard to some doctrines been more particular, it appears to me you would have increased the real value of the performance.—You may wish to know what those doctrines are, which as I suppose, are not clearly enough exhibited in your Catechism. I will mention two, viz. *the character and state of man by nature, and the terms of acceptance with God.* A knowledge of these is important, and peculiarly calculated to prevent self-deception and hypocrisy. It is true you have opened a door to exhibit light on these points in some of the questions to which no answers are annexed, in the

fourth part, particularly the 14th and 16th, and perhaps that was the best way you could have done. I should have been highly gratified, in reading your answers to the last proposed questions, as I view some of them very important, but, if you are led to do it, as you catechise, in a way more profitable to those for whose benefit the book was immediately designed, the end is *answered*, and all room for objections is excluded. * * * In sum; the more I have attended to this little publication of yours, the more merit I find in it. I heartily wish it may prove a blessing to the *lambs* of your flock, and that it may be a mean, in the hands of God, of promoting the knowledge of the truth, wherever it may be sent."

"*Lee, Dec.* 9, 1794.

"Rev. and dear Sir,

"Much more time has elapsed since your letter, by Mr. Dillingham, came to hand, than I intended should, before it was answered. My apology for this delay is multiplicity of business, and the many unavoidable avocations to which I have been subjected.

"You request me to confine my observations in this letter, principally, either to the question concerning divine agency, proposed in the first part of your letter, or to the subject which occupied the last pages of it. On both of these subjects, I have some thoughts, which I am not backward to communicate, though it is possible they may be altogether erroneous. * * *

"You were so good, in your last letter, as to draw, under four particulars, what you consider the great outlines of our Lord's character, as mediator. To the ideas suggested under the three last particulars, I fully *accede;* but from those expressed under the first, I frankly own, that I *dissent.* * * *

"The question concerning divine agency, remarks on which I intended should have occupied a part of this letter, must, for want of room, be postponed.

"Our difference of opinion on some doctrinal points is so far from giving birth to the least desire in me to drop the correspondence, that it is a real motive, in my mind, for its continuance. From a man of reading and thought, who differs from me, I shall be more likely to receive benefit, than from one who walks exactly in my path. Had I not undoubted evidence of your candor, these last observations would not have dropped from my pen.

"Imploring the divine blessing to rest upon yourself, your lady, and the people of your charge, I subscribe myself,

"Your fellow-laborer in the vineyard of Christ."

The following extracts from letters to his parents and other friends, may illustrate his affection and fidelity towards those with whom he corresponded.

"*Lee, Jan.* 25, 1796.

"Honored Father,

"We have hitherto had great peace in the church, but a difficulty has now arisen with a brother which wears a threatening aspect. How it will terminate, must be left to the disposal of Him who is the great Head of the church, and who has the disposal of all events. The church in this world is in a militant state, and every friend of Christ's cause should be willing to labor for its support. I have had many trying feelings in reflecting on your situation, as not professing religion and walking in the ordinances of the gospel. Nothing appears more evident to me than that we all ought to be religious, and to profess to be religious, or in other words, that we should have the

love of the truth in our hearts, and let our light shine before others. * * *

"From your much obliged son."

"*Jan.* 7, 1798.

"Dear and honored Father,

"I have heard that you have had a second and violent attack of the pleurisy since I saw you. From Mr. P.'s information, who tells me he saw you, I am led to hope you may now be in good health again; but am not without great anxiety. Oh, my father, how true it is that we must all die, and how important that we be prepared! An interest in the Saviour is worth ten thousand worlds. He can bestow upon us that peace of soul which the world can neither give nor take away. I hope and trust your thoughts are much upon these things. * * *

"From your son."

"*May* 8, 1799.

"Honored Father,

* * * "Religion is in a low state. The great things of eternity do not lie with that concern upon our minds, which answers, in any measure, to their vast importance. I hope, sir, the things of religion have the most important place in the meditations of your heart. It is a great thing to live upon the mercies of God. It is a great thing to be prepared to exchange this world for an eternal state. We must all appear before the judgment seat of Christ. O let us choose him for our portion, while the precious opportunity lasts. Wishing you the blessing of God, whose favor is life and whose loving kindness is better than life, I subscribe myself as ever,

"Your affectionate son."

"*April* 4, 1800.

"Honored Father,

"My family, through the great mercy of God to a sinner, has been favored with unusual health from the first beginning of it. I have often wondered it should be so; and I have reason to be very humble, that my improvement of the mercy has been no better. I have now the same number of children which my mother left when she died. I find there is great need of wisdom, prudence, and patience, to bring up children. When I look upon my children, I am led often to think of the trials of mind, which I may have occasioned you in my younger years.

"This people are about to build a new meeting-house, and have already drawn the timber. I fear it may be a mean of breaking up the harmony of the town. We have been unusually happy in this town for a number of years; what is to be in future we know not."

In a letter to another correspondent, an event not uncommon in a pastor's experience is thus described:

"*June* 15, 1800.

"Dear Sir,

"Through the great mercy of God to a sinner, I found on my return from F. my own family in usual health; but all my neighbors, and I may say almost all the town, were pained on account of the distress and anguish of poor E. W. In a few moments after I entered my house, I went to see her. The house was thronged with people who had come to see her die. She knew me, but Dr. L., her attending physician, was very unwilling that she should attempt to speak, though she uttered a few words. The next morning I conversed with her fifteen or twenty minutes, and her language was most moving. She lamented her stupid, vain, and irreligious life—she was

afraid to die, and had no heart to ask for mercy. She lived till about 4 o'clock, and expired. The scene was enough to melt the heart of a stone. In this event let us hear the voice of God's providence, and be excited to prepare to meet God."

CHAPTER IV.

SECOND REVIVAL—HIS LETTERS—DEATH OF HIS FATHER —LETTER OF CONDOLENCE TO HIS MOTHER—OTHER LETTERS.

At the close of the year 1800, the following sentences were inserted by him in his diary.

"This year, I enjoyed with my people another season of refreshing from the Lord. It was indeed a precious season. It pleased the Lord to make this display of sovereign grace soon after the setting up of a weekly conference with particular reference to the young people, and it was noticed that the subjects of the work were confined almost wholly to those who attended this conference. God appeared to indicate in his providence that he owned and blessed this new effort for the salvation of souls. The great body of the people were not affected and solemnized as they were in the first awakening; but the convictions of the awakened were clear, rational, and pungent; and those who received comfort, appeared understandingly to embrace the soul-humbling doctrines of the cross, and exhibited satisfactory evidence of having passed from death unto life. This little revival occasioned an accession to the church, in the space of one year, of twenty-

one persons, the most of whom were between the ages of sixteen and twenty-four."

"*April* 10, 1802.

"Honored Parents,

"The last information I had from you was by a letter from my friend J. G., dated in February. He gave me an affecting account of the death of J. B. O, what an uncertain world is this!—how important to be prepared for our great and last change! I find that if life be spared a few years longer, I shall be an old man—I shall be where you are now. I hope the great change which awaits you and all of us, lies with weight upon your minds. He that believeth, shall be saved. He that believeth not, is condemned already.

"Wishing you the comforts of religion which consist in the holy enjoyment of God, I subscribe myself your affectionate son."

"*April* 26, 1802.

"Honored Sir,

"I have heard indirectly by way of Mr. W., that you have had another turn of the pleurisy, but have not had particulars. This intelligence has made me often think of you, and has increased my desire of seeing you. The measles are again spreading in these parts, and as I never had the disorder, it is probable I may now have to encounter it. We live in a dying world and have no abiding place on the earth. We are also sinful and sinning creatures, and must perish unless God is pleased to forgive us. We have no claims on him for the least favor. What a display of mercy will God make, if any of us are subjects of the gospel salvation!"

The foregoing extract was the last communication to his father.

In his diary is the following record.

"May 28, 1802, I was taken sick with the measles and was kept from preaching three Sabbaths. Previously to my having this disorder, I had never been prevented from discharging the public services of the sanctuary, nor from preaching any lecture which I had appointed, from the time of my ordination, which was a period of ten years. I note this as a monument of the great goodness of God to the very chief of sinners.

"August 11, 1802, my honored father departed this life at Franklin, formerly a part of Norwich, after an illness of a little more than two days. He attended public worship on the Sabbath, in his usual health, and died the Wednesday following, having just completed sixty-six years. I am now deprived of both my earthly parents. May this providence be sanctified to me and my family; and may the Lord, of his infinite mercy and through the teachings of his Holy Spirit, give me to feel more than ever, the importance of putting my whole trust in him."

To my bereaved mother and to all my brothers and sisters.

"*Lee, August* 23, 1802.

"Afflicted Friends,

"Mr. G.'s and sister C.'s letter, bringing the heavy tidings of the death of my honored father, reached me on Wednesday last, being just a week after the melancholy event took place. I never experienced such a shock in my life. The intelligence was entirely unexpected, and I felt the wound in my very heart. Having lost my mother when I was a child, my father has always appeared exceedingly near to me; but now an holy God has taken him from us all. You, my friends, were spec-

tators of his agonies in death; you all, I suppose, had opportunity to see him close his eyes upon this world, and to follow his corpse to the grave. These must have been very affecting scenes indeed. I pray that God may sanctify this solemn providence to you all—and that he would be the widow's God and the father of the fatherless. May he send his Holy Spirit to bind up your broken hearts, and may some important good to your souls come out of this affliction. The shortness of his illness and the very sudden manner of his death, teach us the importance of being prepared for our own departure from this world. O! let us be careful not to boast ourselves of to-morrow, for we know not what a day may bring forth. It is a great thing to die. Death will introduce us to that world where there will never be any alteration of character or state. In the holy scriptures, God has plainly told us that a life of sin, is connected with an everlasting separation from him and from all holy beings. Let us therefore break off from sin, turn unto him by repentance, and be ready to receive the summons which the king of terrors will bring us.

"Our father and friend who has now gone to his eternal home, has left us an example, in many respects, worthy of our imitation. He was steady and punctual in the duty of family religion, a friend to the public worship of God, a strict observer of the holy Sabbath, and unusually kind to the sick and distressed. Wherein he appeared to follow Christ, we ought to follow him.

"The first children of the family were left motherless in an age when they greatly needed a mother; the second children are now left fatherless, when they greatly need a father. The children at home are all minors and some of them small. I feel much concerned for them; I hope they will be obedient to their mother, and that God will provide for them. I plead that there may not be any

difficulty in regard to the settlement of the estate of our departed friend. He was a lover of peace in his day, and it would be grievous to have his descendants fall into contention. * * *

"I subscribe myself your son and brother."

"*Oct.* 10, 1802.

"Honored Mother,

* * * "Through divine mercy I found on my return, that the Lord had protected my family. My wife has been permitted to attend public worship, and we gave up our infant son in baptism by the name of Joseph Hyde, to perpetuate the memory of my dear father who is now in the grave.

"I have thought much of your situation, since my return, and am sensible it must be lonely, and in many respects trying. I hope the Lord will be with you, and that you will find by your experience, that he is indeed the widow's God and husband, and the father of the fatherless. Give my love to the children, and tell them it is my earnest wish and counsel, that they be steady at home, attentive to business, kind to each other, obedient to their only parent, that they read in the holy scriptures every day, and attend constantly upon public worship. I hope they will never forget their father who is now no more. * * * Wishing you the best of heaven's blessings, I subscribe myself

"Your obedient son."

The extracts which have been made from his diary and letters, exhibit the writer in his daily routine of duties, attentive to his work as a minister, and blessed during the ten years of his labors with two seasons of refreshing from the presence of the Lord. In a letter bearing date

earlier than the last extract he thus writes to one of his intimate friends:

"Dear Sir,

"By Mr. W. I have an opportunity of forwarding a letter directly to you, and cannot neglect it without doing violence to my own feelings. I shall always feel myself obligated for that friendship which you have been pleased to manifest for me and my family. The thought, however, frequently passes in my mind, that my friends have mistaken my real character, and that I may yet live to make them ashamed of the confidence they have reposed in me. My heart appears to myself, at least at times, to be a sink of iniquity; and could you, or any of my friends, see it as it is, probably I should lose your charity. But I did not take up my pen to write about myself. * * *

"I have nothing specially new to add on the old subject. I wish I could have as frequent conferences with you on that point as I used to have. The importance of it does not diminish, but increases, in my mind. Should I obtain light, either from my own researches or from others, I will endeavor, agreeably to your desire, to communicate it to you. A free correspondence with you, will be agreeable to your friend and humble servant."

Under date of Feb. 2, 1803, these sentences are found in his diary.

"I am this day thirty-five years of age. O, how insensibly I have been carried down the current of time! I have now seen the one half of threescore years and ten, which seems to be marked in scripture as the common boundary of human life. On a review of my conduct the year past, I find many aggravated sins to confess. I am,

in some measure, sensible of having greatly dishonored God in my private walk; I have been unfaithful, and dishonored him as the head of my family, and also as a minister of Jesus Christ. O, that I may be enabled to say from my heart, 'God be merciful to me a sinner.' Though I have not been without trials, the year past, yet the mercies I have received from the hand of God are innumerable. May the Lord give me a heart to praise him and to be more faithful in all the duties of life; and may I be prepared for the events of another year.

"Feb. 2, 1804. Another year of my mortal life is gone, and not a moment of it can be recalled. I desire gratefully to notice the goodness of God towards me, the chief of sinners, in that I am continued among the living, while many of my acquaintance and several of the people of my charge have been summoned into the eternal world. On a review of my conduct the past year, I see abundant cause for self-abasement. How unfaithful I have been in every relation of life! Lord, pardon me, for mine iniquity is great. By having lived another year, I am more deserving of divine wrath than ever, having misimproved so many privileges and mercies."

"*April* 4, 1805.

"Dear Sir,

"By Mr. E. H., I have opportunity to send you a letter. I esteem it a favor, as I do not recollect of having an opportunity since the return of Mr. G. T., though it has been greatly desired. This is my apology for my long silence. The affection which you have long manifested for me and my family leads me to suppose it will give you joy to hear of our health.

"It seems sometimes as if the most of my friends were gone, and yet I have friends left. I often wonder that I have any friends, and that I should be treated as one of

Christ's ministers. Almost thirteen years have rolled away since I was consecrated to the great work of the ministry. You and I shall very soon be reckoned among the old men, that is, if divine patience is extended to us, and what is more, our bodies will soon be deposited in the grave, and our souls will be in the world of spirits. Let us live as if we were looking out for this."

"*Lee, July* 6, 1805.

"My dear Niece,

"By Mr. D., your aunt received a letter from you, and I received one from S. In these we noticed the melancholy tidings of your dear brother J.'s death, of which we had before seen an account in a Boston paper. Doubtless this dispensation of Providence has been very trying to you all; especially to your mother. Her heart is deeply wounded. She feels as none of the rest of you can feel, because of the peculiar relation in which she stood to him. She was his *mother;* she nursed him in his infancy; she watched him in his growing years, and carried him on her heart from his birth until she heard he was no more among the living. And even now, her thoughts are much upon him, as having gone to his long home, and as existing in the world of spirits, where she cannot but be sensible that she must ere long meet him. It appears that his death must be the more affecting to her, as the time had nearly arrived, when she expected he would once more mingle with her family from which for so many years he had been separated. But the all-wise Governor of the universe had otherwise ordered. He was to find his grave some hundreds of miles from her, and pass through the scene of dying without having a mother, or any near relative, to administer a word of comfort to him. Mysterious Providence! But, though now mysterious, it will hereafter be explained to her. You will

present to your afflicted mother, our cordial salutations; and tell her from me not to mourn so as to dishonor that God, who has seen fit in great faithfulness to correct her. Through the sanctifying influences of the Holy Spirit, I hope and pray that this event may be a mean of weaning her and all the rest of you from this fading and dying world, and of quickening you to prepare for another and better world where tears will be wiped from the eyes of all, who are so happy as to be admitted into it. Write often, and oblige yours, &c."

CHAPTER V.

COMMENCEMENT OF THE THIRD REVIVAL UNDER HIS MINISTRY—BIRTHDAY REFLECTIONS—LETTERS—FEELINGS FOR HIS CHILDREN—JOY ON THE HOPEFUL CONVERSION OF HIS OLDEST SON.

"LORD'S DAY, Sept. 21, 1806. This was a memorable Sabbath. Being called to preach a funeral sermon on the death of a young man, a promising youth, I spoke from the following words: 'He, being dead, yet speaketh.' The attention and solemnity of the people were very visible. Many were in tears. I found afterwards that more than twenty were struck under conviction on this Sabbath, who afterwards exhibited evidence of a work of the Holy Spirit on their hearts. A precious harvest-season followed, and my labors, as a minister, were abundantly increased.

"Feb. 2, 1807. I have this day completed thirty-nine years, and am a monument of the wonderful mercy and patience of God. I desire to bless God that he allows me to stand at the head of a family, and that he has hitherto saved me from the painful feelings of parting with any of my children—and that he yet allows me to stand as a laborer in his vineyard. How unworthy I am of standing in such relations! On a review of my conduct as a

parent and as a minister of the gospel during the year past, I see more to condemn, than in any former year of my life; yet I have witnessed greater mercies than usual, particularly in the outpourings of the Holy Spirit on the people of my charge. This good work which began in September still continues, and it has rendered the past a memorable year of my life. May God have all the glory; and may he enable me to devote myself more unreservedly to his service."

In a letter to one of his correspondents he gives a few more particulars respecting the revival, to which allusion is made in the extracts from his diary.

"*April* 24, 1807.

"Dear Sir,

"I thank you for your favor of November last. Can you accept an apology for my long silence? I can assure you that this delay has occasioned me no small grief; because I never wish to disappoint a *friend*, nor do I feel willing to forfeit the character of a *punctual* man. All I have to say, by way of apology, is, that my time for the last six months has been unusually occupied in attending to the people of my charge. I have been obliged to neglect some of my numerous correspondents, and to write letters only in cases of necessity.

"You will recollect that we had meetings for prayer, on Sabbath evening, for several years. Our number was so increased the last summer, that we were under the necessity of leaving our school-house for the meeting-house. The work of the Holy Spirit began the latter part of the summer and became visible and astonishing in October. Divine influences came down upon this barren, guilty people, like a mighty shower, and continued through November, December, January, February, and

March, and I hope some drops are falling yet. The people became *eager* for instruction. The most of this time, we have had meetings, in some part of the town, every evening in the week, except Saturday evening. My time has been wholly taken up and pleasantly employed. * * * The new converts appear understandingly to embrace the distinguishing doctrines of Christianity. Intelligence of this kind will be pleasing and animating to you, and I trust will excite you to unite with us in praising Him who has mercy on whom he will have mercy.

"In your letter you request my thoughts on Acts ii. 17. —'Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' I well recollect your asking my opinion of this passage when you lived in Berkshire; but cannot now call to mind all that passed between us on the subject. The exposition of the text, which appears to me the most rational and scriptural, is the following, viz. that *the soul* is put for the *person*, as we find is the case in Rom. xiii. 1—Let every soul be subject unto the higher powers. Ezek. xviii. 4—The soul that sinneth it shall die. Therefore we may consistently with other scriptures, consider the person as saying, Thou wilt not leave *me* in hell. By *hell*, I understand the *grave*, or the *state of the dead*. I acknowledge that the word *Hades*, here translated *hell*, is either put for the grave, or the place where the damned are punished. But, seeing these words are introduced by the inspired writer, in proof of Christ's resurrection, and seeing also that Christ's soul was in paradise where he promised to the penitent thief, that he should be with him on the day of his crucifixion, it is most natural to suppose that by *hell*, in this passage, is meant the *grave*, which according to this prophecy could not hold the body so long, as that it would see corruption. By this exposition, you will see

that I mean to guard against the popish doctrine of the descent of Christ's soul into the hell of the damned.

"Mr. W.'s situation, according to your account, is truly unhappy. I fear he is doing hurt to the cause. He has been too long in the ministry, and too long an eminent missionary, to be thus in doubt respecting the mode of baptism. It has grieved me to think he has refused to administer the ordinance. What is he doing with his ordination vows, in which it was understood, that he engaged to administer the ordinances to proper subjects? Will he excuse himself by saying that God has not been sufficiently *explicit*, on the point in his word? I should not dare to say this. Christ says to *him*, and to all his ministers, Go teach all nations, *baptizing them*, &c. Now will it do for us, in this age of the world, to say, we do not know in what *manner* to baptize? You are at liberty to communicate my thoughts on this subject to Mr. W. when you see him."

To a kinsman in whose welfare he had manifested special interest, he writes thus:

"*April*, 1807.

"I have received two letters from your hand, for which I wish you to accept my sincere thanks. They were peculiarly pleasing to me, because you so frankly acknowledged the importance of religion, and appeared to inquire with so much interest respecting the awakening in this town. In your last I noticed some expressions relative to your own feelings, which almost led me to hope your own eyes had been opened, and that you saw an excellency in religion of which you used to be ignorant. I do not make this remark to encourage you to hope without foundation, but to excite you to examine your heart, and to compare yourself with the only standard—the word of

God. Can you say that you love the Lord Jesus Christ in sincerity? Are you willing to forsake all to become his humble follower? Have you been convinced of your lost and ruined state, and that the salvation of your soul must be a fruit of mere mercy? If you can from the heart answer these questions in the affirmative, you have reason to hope you have become interested in the atonement of Christ. No event respecting you, could afford me so much satisfaction as to hear of your exhibiting evidence of being a Christian. Of all titles which we can bear, this is the most honorable.

"The awakening among my people has been powerful, and still continues. More than fifty exhibit evidence of a saving change, the greatest part of whom are young people." * * *

To the same.

"*July* 15, 1807.

"If you can say from your *heart*, that you have been made to loathe your own past stupid life—that divine and eternal things appear to you in a new and interesting point of light—and that you feel resolved to take God for your portion, it is more, yea infinitely more, than if the whole world were made over to you. If these are your *real* feelings, it must be the fruit of something besides the native workings of your corrupt heart or of any human teaching. It must be the fruit of the Spirit of God, and a display of sovereign mercy towards a great sinner. This you will readily acknowledge, and you will be constrained to say, Let God have all the glory.

"From your letter I have drawn the conclusion, that you *hope* the Lord has revealed himself to you, and by the influences of his Spirit is drawing you away from sin, and inclining you to walk in the way of his commandments. Now I wish to offer you some advice, and I trust you will

weigh it as coming from one who has no little interest in your spiritual welfare. Freely make known your feelings and views to your pastor, if you have not yet done it, and converse with him on the subject of making a profession of religion. I hope you will see it your duty to unite with the church. You ought to avail yourself of all the privileges which a gracious God places within your reach, and to be careful not to put your light under a bushel."

To the same.

"*Oct.* 7, 1807.

"I perceive you have not followed my advice on the subject of conferring with your pastor. Is it not obvious that we may unreasonably shut ourselves out from privileges which are important to our souls, and that by so doing we may be instrumental in keeping ourselves in darkness? In this world of sin and temptation we need all the privileges and all the restraints which a gracious God brings within our reach. I hope you will no longer delay the opening of your mind freely to your pastor on the all-important subject of religion. Candidly attend to his advice. If the Lord hath revealed himself to you, be not backward to acknowledge it. I long to see you, and to become acquainted with your present views."

Birthday reflections. "Feb. 2, 1808. The mercy and patience of God towards sinners who live under the light of the gospel, and towards *me* especially, are wonderful. I have lived forty years upon the goodness of God, of which, owing to the baseness and unteachableness of my heart, I have so little sense, that I have reason to humble myself at the footstool, as being the most ungrateful of all his creatures. I can review no part of my life, without having the feeling that 'shame and confusion of face belong unto me.' But vile and ungrateful as I am, I do

feel at times that I discern an excellency in religion, which attaches my soul to it, and excites in me an ardent desire to promote it, as my *only portion*. The past has been with me a year of great mercies, not only with respect to health in my family, but with respect to the increase of the church of which I am the pastor. O that God would give me a heart to bless and praise him, that he yet allows me to stand at the head of a family, to preach to my fellow sinners the unsearchable riches of Jesus Christ, and to witness the blessed work of the Holy Spirit among the people of my charge. Nothing appears to me so desirable as to live near to God; and yet, what is very strange, in nothing am I so deficient. I have been wont in years past, to resolve to be more faithful in all the relations in which I stand, and wish still to make the same resolution; but, alas, I know not how to place the least confidence in myself. God must work his own work in me, or I shall sink into stupidity and miserably perish. May it be my constant prayer, that God would not leave me to harden my heart, and to die an unfaithful parent, and an unfaithful minister."

To some of his early friends, he expresses similar sentiments, as appear in extracts from his letters.

"*March* 14, 1808.

"Dear Sir,

"I thank you for your friendly letter of February 29, which was put into my hands last evening. I read it with eagerness, and was much affected with its contents. It announced to me the death of several persons with whom I was particularly acquainted in my youthful days. These events were full of admonition and warning. Wonderful are the mercy and patience of God towards me, in sparing my life amidst the ravages of death which I have wit-

nessed. I lament my ingratitude, unteachableness and stupidity, when God has been so faithful in warning. It is a solemn thing to die, especially solemn for one who is appointed to watch for souls.

"There are now comparatively few of my old acquaintance left in Franklin. It will be twenty-three years in September since I left that place, which I have visited only occasionally, and of late years, but very seldom. Since then, the fathers have mostly gone down to the grave, and a multitude of those who were my companions in youth. Great must be the loss which you sustain in the death of Mr. E. T. He was a supporter of religion and good order, a valuable member of society. May God, in mercy to the people, incline some of your youth to step forward and supply the places of those who are removed. For a blessing so important, let your prayers daily ascend unto Him who holdeth all hearts in his hands.

"The special awakening among my people has nearly subsided. We have received between sixty and seventy into the church, of which the greatest part are young people. There are now one hundred and twenty members in this church. This will lead you to see that my charge is great."

"*March* 18, 1808.

"Dear Sir,

"You give me much proof of your friendship, of which I desire to have a grateful sense. Among the tokens of divine goodness towards an unfaithful and unworthy creature, I esteem the many Christian friends with whom I am favored, as none of the least. Often am I led to admire this mercy from God. Why it is thus ordered, I know not. Perhaps it is to prepare the way for my greater mortification and condemnation, if not in *this* world, yet in the world to come. I am a poor, weak mortal, and

vulnerable on every side. If I am conscious of any thing, it is this; that I have no strength of my own, and must be kept, if kept at all, by the mighty power of God. Every heart knows its own bitterness. * * * Our time is short—great events with respect to us all are fast approaching. May God prepare us for the coming and kingdom of his Son."

"February 2, 1809. Having obtained help of God, I continue to this day, and have completed forty-one years; a long period to live upon the mercy and patience of Him who has a perfect knowledge of all my ingratitude and vileness. I now desire to call upon my soul, and all within me, to offer unfeigned praise to the Lord for the health and strength with which I have been favored, and that I have been allowed to stand another year in defence of the gospel of the divine Redeemer. Through sovereign goodness, my family have been preserved from sickness, and my children all shielded from the arrows of death. My heart has been much pained with the appearance of stupidity among my people the year past, and still more, with the consciousness of my own remissness in duty. Forgive, O Lord, my great unfaithfulness, and my multiplied and aggravated sins, for the sake of Jesus Christ, thy dear Son."

In the following letter, addressed to a friend in affliction, we see in what manner he fulfilled the command, "Weep with them that weep."

"*June* 31, 1809.

"Dear and afflicted Sister,

"The death of your affectionate husband has been announced to us, in a letter from Mrs. F., and the tidings, though not unexpected, have filled our minds with grief. His connections and acquaintances, in his removal from

this world, have lost a valuable friend. The town which gave him birth, is deprived of one of its most active citizens, cut down in the midst of life and usefulness. Mr. B. will be greatly missed in all the relations in which he stood. If I am correct in the opinion I have formed of his general character, the indigent and distressed have lost an important benefactor. But the feelings which his death has occasioned among his numerous friends and acquaintances, are as nothing compared with those which must have been excited in his own family. On you, madam, and the bereaved children whom he has left behind, the stroke has fallen with a weight which is indescribable. You are deprived of your nearest *earthly friend*, your *husband*, your *society*, the *partner* of your joys and sorrows. He has left you burdened, I suppose, with cares, and full of grief; and has gone to another world, never more to return and sympathize with you under the troubles of life. Your children, in their tender years, and in the forming period of life, are called to sustain a loss, which the world can never make up to them.

"But, afflictive and distressing as is this providence, there is an ample source of consolation left, and your friends can do no better thing for you, than to point you to it. Do you ask where you shall look for this? You will find it in *God*. He lives, and will continue to live, unchangably the same, when all our earthly friends are consigned to the grave. To all *believers*, he is a present help in trouble. You may cast all *your* cares and burdens upon him, for he is able and willing to sustain you. It is true you are now called to learn a new and hard lesson, what it is to stand in this world, a *sorrowful widow*; but even in this situation, God can support you, and greatly promote your spiritual interests. If you have faith, you will find him to be the widow's God, and a father of the

fatherless. That you may be kept from fainting, now you are rebuked, will be the prayer of all your Christian friends. It shall be the prayer of him who now addresses you on this solemn occasion. * * *

"It would afford me much satisfaction to visit you, at this time, but the distance renders it impracticable. I trust your house is frequented by your brothers and sisters who live near you, and that they do every thing in their power to alleviate your sorrows. Mrs. H., L. A., and the children, unite with me in every mark of condolence, of which we are capable, without drinking of the same cup."

"*June* 4, 1811.

"Rev. and dear Sir,

"I thank you for three letters lately received by different hands, which, in a measure, make up for your long silence. I rejoice to hear of your health, and that of your family. Your trials are new to you, but the most of them are common to ministers. The dissatisfaction which you feel with respect to yourself, your performances, &c., is no bad symptom. It would be well, if we all felt much more dissatisfied with ourselves than we do. But this may be felt without any real amendment. Our consciences may speak loud and trouble us, but if our hearts are not humbled, and we are not excited to pray fervently for grace, what will it avail? You have embarked on the boisterous ocean of life, and must expect to meet with some rebuffs, and to experience many tossings. Put on, my brother, the whole armor of God, and you will finally come off conqueror."

"*June* 9, 1811.

"Dear Sir,

* * * "Nothing material has transpired since I wrote you last, excepting the formation of a church in this

town, consisting of four members from my church, and the same number from Mr. Shepard's, who are removing to the State of Ohio. The scene was very solemn and truly interesting. About forty souls are expecting to leave this town, the present week, or the beginning of the week after. It is a great loss to us; but I hope they will do much good where they are going, and be instrumental of extending the Redeemer's kingdom to that distant region."

The last extract has been made, not because there was any thing unusual in the occurrence, or rather in the emigration of his flock; for during his ministry very great numbers left his church to people the west. In all these he continued to feel a pastor's interest, not considering the relation to have ceased by their change of residence; and, as far as circumstances permitted, still continuing to watch for their souls, addressing to them letters of Christian counsel, and by all other means in his power, seeking to promote their highest interests. In a number of instances, his watchful regard for these colonists from the community of which he had the spiritual oversight, was instrumental of procuring for them the blessings of a stated ministry. Several cases of his attention to the wants of new settlements are now recollected, in which his agency led to the location of young men who had pursued their theological studies under his direction; so that he may emphatically be said to have been the father of many churches in the west. Perhaps we could hardly find a more interesting illustration of a good man's influence than in the widely diffused blessings which are now emanating from these churches, some of the most flourishing and healthful in New York and in States further west.

"*Nov.* 22, 1811.

"Dear Friend,

"The difficulties in S., and the unusual height to which party feelings and prejudices have arisen there, have filled my mind with grief. Almost all the information I have had on the melancholy subject, which I could look upon as correct, has been received from Mr. B., Mrs. N., and yourself, excepting what your father communicated to me. From all I can learn, your situation as a church, and as a people, is truly affecting. Our particular friends are divided in opinion, some adhering to one party and some to another. It all appears like the work of the adversary of souls; and the influence of this division must be unfavorable to the spiritual interests of the people. During this heat of party zeal, I have thought best to be silent, well knowing that no advice is acceptable in a certain stage of such difficulties. The mind must have opportunity to reflect; for people without knowing it, become, as it were, distracted. There is no such thing as reasoning with them. I have trembled for the ark of God at S. * * *

"There must be mutual concessions, a spirit of forgiveness which is mutual. Shall the church of Christ in S. be rent in twain? Shall the town become proverbial for its divisions? Shall posterity rise up and condemn the conduct of their fathers of the present generation? Shall they have occasion to say, If it had not been for the disputes and quarrels of our fathers, we had been more respectable as a town, and had fairer prospects for religious instruction? I sometimes feel an ardent desire to address the church and people in S. as I have done in years past, and to beseech them, in Christ's stead, to be reconciled to God and to one another. Such desires, however, I repress, knowing I am a feeble worm of the dust. Let us, my friend, be comforted from this thought,

that God is greater than all hearts, that he can make the wrath of man praise him, and the remainder of it he can restrain."

"*July* 24, 1811.

"Dear Sir,

* * * "I have lately been a journey to Boston and Salem, and had opportunity to visit the state prison at Charlestown. I preached in prison to more than two hundred convicts, several of whom are sentenced there for life. The scene was truly interesting to my mind, particularly as I found some of the convicts under serious impressions. One of them by the name of E., who told me he was born in N., had obtained hope of the pardon of his sins, and of a saving knowledge of Christ. He conversed like a humble man. Perhaps you may have knowledge of the family, and may have opportunity to communicate the pleasing intelligence to his friends. The name of his father I do not recollect, though he informed me. His conversation reminded me of what the apostle said, 'The word of the Lord is not bound.'"

Here is an incidental mention of having preached once on a journey. He seldom passed any distance, in any direction, without preaching at least once each day. And when his brethren in the ministry called on him he took it for granted that they came in the fullness of the blessing of the gospel of peace, and were ready for every good work. If the hour was suitable, the bell of the church announced a meeting, and among his own people, with a few moments' notice, without any knowledge of the person who was to address them, a large auditory were together to hear the gospel from whomsoever God had sent to them to deliver his message. He seemed always to bear in mind the apostolic direction to preach the word in

season and out of season. He was never weary of his work; but opportunities to preach, were regarded as a privilege and improved with delight. They were luxuries—they were spoken of as proof of the kindness of his heavenly Father, when on a journey he had opportunity to preach Christ in places where he tarried but a few hours. It was his happiness to learn that in many instances these occasional services were signally useful. His practice in the particular to which allusion has been made, forms a contrast to that of many ministers who seem anxious to be excused from every extra service, and make it an object to do as little, rather than as much as they can, assigning as a reason, that their minds are dissipated, and are unfitted to preach from being on a journey.

"Lord's day, Feb. 2, 1812. This day completes forty-four years since I first breathed the breath of life. As in all former years, so in the one which has just closed upon me, I have been constantly sinning, and constantly abusing the goodness and mercy of God. A consciousness of this has occasioned much grief in my soul, and I hope some degree of godly sorrow. I can see most evident tokens of the divine care over me. My health is yet continued and my reason is preserved. I am yet allowed to stand in the vineyard of my Lord as a laborer, and to preach to my people the unsearchable riches of Jesus Christ. I have been enabled to make great exertions the year past, by attending numerous religious meetings among my people, beside the stated worship of God upon the Sabbath; but I have to lament, that these exertions have been made with a criminal indifference to the glory of God. The past year has been a time of general stupidity and coldness among my people, and of few accessions to the church. Wickedness has appeared to

increase, and evils have been sent upon us, which have evidently evinced the divine anger.

"God has been very merciful, in sparing all my children, now *nine* in number; but what ought to be my constant grief and lamentation is, they all appear to be in a state of sin, and strangers to the love of God, though they manifest as much obedience to their parents, and are as orderly in their behavior, as children in general. O that I might be humble, that I might have a heart to devote myself more sincerely and more unreservedly to the honor of my Maker, and to pray more fervently for my children, that Christ, the hope of glory, might be formed in them. I desire once more, as in the presence of that Being who knows all things, to consecrate myself to the work of the ministry, and to give up all my children to be the Lord's forever; desiring to leave it wholly with Him, to dispose of them, for this and the future world, as he shall see best.

In a letter to one of his most intimate friends he writes thus:

"*March* 10, 1812.

"Dear Sir,

"I begin to fear we shall grow unmindful of that friendship which early subsisted between us, and which has been to me a source of much happiness. For more than twenty years, I believe there has not been so long a space without an interchange of letters as the present. I have been the most delinquent, but my apology is, I have been uncommonly burdened with cares. You have had your cares; but you have had it in your power to withdraw from them, and, at some seasons, to be master of your time.

"Through divine mercy, my numerous family are all

yet among the living, and in comfortable health. All my children have perfect bodies, are tolerably active, and possess common sense, for which I have great reason to be thankful. But I have to lament before my heavenly Father, that they all appear to be in a state of nature, unsanctified, and unhumbled. I do not mean that they are vicious, but they do not appear to possess religion. My consolation is that they are in God's hands, who will dispose of them for his own glory.

"I was at W. last week, and am happy to inform you that there is a very promising religious appearance in that town. I spent some days there and preached four times. The labors of Mr. N. were apparently blessed among that people, and probably he has left numbers, who will be seals of his ministry and crowns of his rejoicing in the day of the Lord."

Such were the feelings he expressed at the commencement of the year 1812, respecting his children, and such the grief on account of their giving no evidence of piety. It was not his practice to hold long discourses with them on the subject of personal religion, but to communicate instruction from facts as they occurred in divine providence, and more especially from the truths of God's word, as they were able to bear it. He did not overload the minds of the youth with the technical phraseology of religion, but he had the faculty of rendering his religious exercises seasons of pleasure to his children. For more than thirty years it was his practice to appropriate an hour during the Lord's day to an extra devotional exercise with his household, besides his regular family worship. Portions of scripture were read, questions were proposed to each one present, remarks were made, devotional songs were sung, and all this performed with such pleasure and cheerfulness on the part of the parents, with such a

peculiar aptness to teach on the part of him who presided in the circle, that there were rarely any indications of weariness on the part of the children.

"*May* 8, 1812.

"Dear Sir,

"Your son called on me this morning at a time when I had company from abroad; and though he has been here several hours I have had no time with him alone. I have broken away just to tell you, that the Lord is yet patient and merciful towards us, in sparing all our lives, and in favoring us with health.

"But I have a greater blessing to speak of than the *health* of my family. I have received information that Alvan, who is a member of college, is rejoicing in the Saviour. Dr. F. has given me a short statement of his appearance and manner of conversing, from which I am led to hope in his case. I rejoice though with trembling. All this prospect of good may be preparatory to some keen disappointment with respect to him. But we are all in God's hands."

"*Sept.* 27, 1812.

"Dear Sister,

"It is a long time since I have written to you, and sometimes I have been afraid you would think yourself almost forgotten. My only apology is the multitude and pressing nature of my cares. We now stand at the head of a very numerous family, having ten immortal souls committed to our care. They are all depending under God upon us, for their support, and for religious instruction. To provide for their temporal wants is a great task —to guide them as candidates for eternity is far greater. I feel myself exceedingly deficient, and criminally negligent. Alvan, we hope, has embraced the Saviour, and

commenced the Christian race. This, if real, is an infinite blessing in our family. He now stands propounded to the church. O that we may have grace given us to make a wise improvement of this distinguished favor of God to an unworthy family. Through divine mercy our children are all in health, and all appear to be as promising as children in general. What the Lord designs to do with them I know not. I desire to leave them in his hands, and at his disposal.

"I have mentioned the greatness of the task devolved on us—but how much greater must be yours. You have a number of children under your care without the aid and assistance of a father to guide them in the forming period of life. I know your cares and anxieties must, at times, be overwhelming. You need much wisdom and grace. May a kind and gracious God be your husband, and their father.

"Give my love to them, and tell them, from me, to be obedient and good children, and then their heavenly Father will provide for them. The present is a world of changes. Truly nothing on earth is abiding. Let us then look out for another and a better country."

CHAPTER VI.

DEATH OF HIS SON CHARLES BACKUS—HIS OWN SICKNESS IN 1813—HIS VIEWS OF ENTIRE DEPENDENCE AND PERFECT ACCOUNTABILITY—DIARY AND LETTERS TO 1819.

In the preceding extracts from the diary and letters, we have heard this parent alluding to his family as in a state of prosperity till the Lord committed ten immortal beings to the hands of parents who felt a deep responsibility for their souls. We have heard the father mourning over the impenitence and stupidity of those so dear to him, and lamenting his unfaithfulness; and finally rejoicing with trembling when it was announced to him that his first-born indulged some hope of an interest in the only Saviour. We have seen the father, renewing again and again the dedication of the children to the Lord, and leaving them at his disposal, and exhorting others to be looking out for a better country. The next date in his diary is as follows:

"In the month of February, 1813, the people in this town were visited with an epidemic sickness, denominated the *lung fever*, which proved mortal beyond any thing I ever witnessed. It prevailed about two months, in which

time seventeen adults and the most of them heads of families, died. On the 5th of March my second son Charles Backus was seized with this fatal disorder, and on the 20th of the same month, he died. This was to me and my dear companion, a new and trying scene. I had frequently been with the sick and dying, and had witnessed the anguish of parents, when they saw their children struggling in the agonies of death; but never did I enter into their feelings, till God in his providence opened this scene before my eyes. This visitation of God was, however, connected with uncommon mercies, for it occasioned a great increase of prayer in my house. Many of my Christian friends, who came to see me under this rod, prayed with great apparent fervency for my distressed son, and for all my family; and I am not left without hope that the prayers which were offered up, on his behalf, were heard. He exhibited some hopeful marks of penitence and humility, though there was not opportunity for his character to be proved. I leave that child in the hands of that Being who gave him to me and who has taken him away.

"On the day succeeding the death of this son we followed his remains to the grave, on which solemn occasion the Rev. Mr. Shepard, of Lenox, preached a sermon from Job i. 21—Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

"The distressing sickness of this son, together with the numerous calls at this time and for many weeks after to visit the sick and dying by night and by day, reduced me to a very feeble and alarming state of health. My lungs became so weak, that I was under the necessity of suspending my public labors, for a number of weeks. But through divine mercy, I had strength generally to

meet with my people on the Lord's day, and to guide the public services, though I did no more than to read the psalms, call upon some of the brethren to pray, and a suitable person to read a sermon which I had selected, and also to pronounce the blessing. This was a season of great trial, but the Lord graciously supported me."

In a letter to one of his most intimate friends he gives some additional particulars.

"*March* 23, 1813.

"My dear Friend,

"In our house we have had a most distressing scene. I have a desire to give you all the particulars of my dear son's death, but it would occupy sheets of paper. Some general things I must state to you, as I know you will feel deeply interested in our afflictions. Charles was attacked with the disorder a fortnight ago last Friday night, at the house of Mr. P., with whom he lived. He lodged alone in a chamber, and so violent was the attack, that he was not able to get out of bed and dress himself, though he attempted it several times. I suppose he lay, shaken and tortured with severe agues, for eight or ten hours, before his case was known to any one. About ten o'clock on Saturday, I brought him home in a sleigh, and aided him into the study, from which he never went until he was carried out in his coffin. He never was able to sit in his chair. He lived fifteen days in the most extreme distress I ever witnessed, and died on Saturday, the 20th inst., twenty-five minutes past three, P. M. On the fourth day of his sickness, I had a council of doctors at my house, all of whom pronounced his case a hopeless one, and gave it, as their opinion, that he would not live twenty-four hours; though he survived ten days and more afterwards. Several times, in the course of his sickness, we gathered

around his bed of distress to witness the parting moment. When it came, we had anguish of soul which I shall not undertake to describe. But, I desire to bless God for the precious opportunities for prayer and free conversation which I had with Charles. My house was resorted to by Christian friends, and prayer was almost unceasingly made for him. For the last ten days of his sickness, he became calm in his mind, and expressed confidence in God, and hope in his mercy through Jesus Christ. He was truly remarkable for his patience during the whole scene, and greatly endeared himself to his attendants and watchers. He apparently met the king of terrors without dismay. * * * Thus, my dear friend, I have given you some account of this afflictive, yet righteous dispensation of divine Providence towards me and my family. I have felt much support through the trying scene, for which I am indebted wholly to the goodness and mercy of God. I have thought also, that my dear wife has borne the affliction with wonderful fortitude, though she has had to endure great bodily weakness."

In other letters, there are the following allusions to the same scenes.

"*Aug.* 20, 1813.

" Dear Friends,

"By Mrs. B.'s letter, written, I conclude, at your house, we have been informed of the renewed obligations you are under to the Giver of all blessings; particularly, for the birth of another son. When the letter came to hand, we were at Mr. D.'s. Mrs. H. first opened and read it; but before she had read many sentences, I found she was in a flood of tears, and concluded that the king of terrors must have entered some of your abodes. On perusing the letter, my fears were removed; for I saw, at

once, the occasion of her weeping. She was deeply affected to see the name, Charles Backus Hyde, given to your new born son. Our minds were led to a review of past scenes of affliction, when our heavenly Father made so heavy a breach upon us. We seemed to realize afresh that our son was gone, and that our friends were attempting to perpetuate his memory, and in that way to console us. We thank you for your kind remembrance of our grief,—we are pleased with the way in which your sympathetic feelings for us are expressed. Your son will be endeared to us, on account of his name. But let what will be done, by our friends, the place of our dear Charles can no more be filled. He is removed to another world—to his long home; and the Lord who gave him to us, has done it. Our duty is to submit, and to bless the name of the Lord. It is my fervent prayer that you may live to see some good thing toward the Lord in your child, who is to bear up the name of our deceased son."

"*Dec.* 21, 1813.

"Dear Sir,

"I suppose it will give you great alarm, with respect to my health, when I tell you that I have not been able to preach since the first Sabbath in November. The Lord has seen it best to put a stop to my labors, at least for the present, and whether I shall ever resume them again, is known only to Him whose prerogative it is to dispose of us all for time and eternity. You will recollect that my health was feeble when you last saw me, in September. It gradually yet sensibly failed, until I was obliged to yield, and tell my people that I had not strength to speak to them. I had a very troublesome cough, accompanied with more or less fever, loss of appetite, and great weakness in my lungs. For eight days I was confined to my house. Since then, I have attended public worship on

the Sabbath, and when we have not had preaching, I have presided in the meetings, and read the psalms. I am now in a convalescent state, but am a poor feeble creature. O that I may be enabled to imitate the blessed Saviour, and learn obedience by the things which I am called to suffer. I now reflect with wonder on the goodness of God, in favoring me so long with such excellent health. For nearly twenty-two years, I have been able to make constant exertions, and to be out in all the vicissitudes of weather, by night and by day. My calls have been numerous this fall, both at home and abroad; but I have been obliged to deny, and throw off all the cares and burdens which I possibly could. Such have been my habits, that you will naturally conclude I have had a season of trial. During this time, there have been evident tokens of increasing attention among my people. How unsearchable are the ways of God! Since September, we have received eighteen into the church, and expect to receive a number more the next communion. The attention is principally among the youth. We hope for a rich harvest of souls; but we are perfectly dependent on that holy Being, who has mercy on whom he will have mercy.

"I thank you for your letter which came duly to hand. I rejoice that you are now in a situation so favorable to improvement. You are under the care of able instructors, and your society, collected as it is, from the virtuous and religious students of various colleges, must be as good as can be expected in the present age of the world. I hope you will not be wanting to yourself, nor unmindful of your obligations to your divine Benefactor, in whose rich bounty you have remarkably shared. Be willing often to retrace the footsteps of divine Providence with respect to you. It may be profitable, because it may increase your sense of obligation. It may be pleasant, because it may

be the means of making you more grateful, and of giving you more refined enjoyment. Never forget the rock whence you was hewn. Mingle frequent and fervent prayer with your researches after theological science. Resist every temptation of the adversary, for I fear he is at A., and will be busy with you. He will, if possible, persuade you not to go forward, because you have no talents, or no gifts, or no grace, or too feeble health, or the expenses will be too great. In view of every suggestion of the kind, look out for the adversary and resist him. And while you resolve to persevere, beware that you do not glory in your learning—in your theological learning. As well might you glory in your fine clothes. 'Thus saith the Lord, Let not the wise man glory in his wisdom.' The work for which you are preparing, is great; it is honorable. The great apostle of the gentiles said, 'He that desireth the office of a bishop, desireth a good work.' But remember, that a bishop is to be a *servant* for Jesus' sake.

"A. came home last week, and returned on Friday of this week. I hope you will continue your correspondence with him, and endeavor to do him all the good you can."

"*Jan.* 6, 1815.

"Dear Sir,

"I know from my own experience, how prone we are to misimprove both afflictions and mercies. He who chastises us, must sanctify the rod, or we shall remain the same heedless and rebellious creatures as before. We shall even increase in hardness of heart. May God of his infinite mercy prevent this in your case and in mine. * * * Our national prospects are gloomy in the extreme. The God of our fathers has evidently a controversy with us, and without repentance and reformation,

we may not again hope for his favor. The people in this county are uniting their exertions to effect a reformation of morals, particularly to prevent the gross violation of the Sabbath. In this dark time there is one source of consolation left, and it is an unfailing source; it is this—The Lord reigneth.

"When I reflect on the degenerate and deplorable state of our country, I tremble for the rising generation. I tremble for my own numerous offspring. But present duty is what I have to discharge, and to leave all events with him who is infinitely wise and good. 'Sufficient unto the day is the evil thereof.'"

In a letter of a date earlier than some of the last extracts from his correspondence, he expresses the following sentiments:

"Dea. J. was here a few days ago, and showed me a long letter from you, which gave him some uneasiness. He fears your inquisitive turn of mind, unless it is very cautiously managed, will land you in some gross errors. God grant that this may not be the case. My dear friend, the government of God, as extending to the hearts and thoughts of men, has been a stone of stumbling in the world, ever since the days of the apostles. In my opinion, all intermediate links between the agency of God, and the positive exercises of moral agents, however ingeniously framed, are among the inventions of men, and only serve to perplex the inquiring mind. They relieve none of the supposed difficulties whatever. I suppose the holy exercises of saints are produced by the immediate influence or agency of the Spirit, and yet these exercises are praiseworthy. I can just as well conceive that contrary exercises are the immediate effect of divine agency, and yet such exercises are blameworthy. Do you plead for a

principle, antecedent to exercise? This principle must, in the nature of the case, be either active or inactive. If inactive, neither praise nor blame can be predicated of it, any more than of your hand or foot. If active, distinguish it, if you can, from exercise.

"Pardon me, sir, I did not think of attempting a vindication of Dea. J.'s sentiments in opposition to yours.

"Have you read Dr. Buchanan's Christian Researches in Asia? If you have not, I wish you would. No book has interested my feelings more for many years. I have been making some feeble exertions among my people in behalf of the poor heathen idolaters, and have collected forty-four dollars. Four young men will sail in a few weeks for Asia. May the Lord accompany them."

In another letter he speaks of his health in these words.

"I desire to be thankful to the Father of all mercies, that I am able to inform you that I am once more in a convalescent state. From June to October, my health was very poor indeed, and the prospect of my continuance in the vineyard, as a laborer, very small. I am now able to preach; and it appears to be a great privilege to speak for Christ, in this fallen world. May God enable me to be faithful while I am suffered to live.

* * * "I received a letter from Dr. W., about four weeks since, informing me of the proposed concert of prayer for the convention which is to meet at Hartford. I circulated the information through the county, as soon as possible. Next Thursday we propose to assemble at the meeting-house for that object."

Birthday reflections. "Feb. 2, 1815. On a review of God's dealings with me, the year past, I desire gratefully to acknowledge that he has followed me with his

goodness and tender mercy. He has spared my life, and restored me to comfortable health, when I have been visited with threatening complaints. He allows me to stand at the head of my numerous family, and to preach the gospel of Jesus Christ to the church and people of my charge. In my distresses he has given me many friends, whose kindness, expressed in many ways, has greatly increased my obligations to be thankful and more devoted to his service. When I look at myself, and take a retrospect of my walk, I am astonished at my unfaithfulness to my family, to my people, and to my God. I am constrained to condemn myself and lie low in the dust.

"Nothing appears more evident to me than that I can have no dependence for salvation on my own doings. Lord, enlighten my mind more and more in the knowledge of the truth, and teach me to rely wholly on the merits of Jesus Christ; and as I draw nearer to the grave, and to the eternal world, may I be quickened in prayer, and be more engaged for the salvation of immortal souls, and especially for the spiritual good of my children."

"*Feb.* 26, 1817.

"Dear Sir,

"Your letter by Mr. W. reached me three days ago, and was very acceptable. I thank you for remembering me and my family with so much affection and friendship.

"It seems you have been reading Dr. Bellamy's 'Wisdom of God in the permission of sin,' and find in the work many objectionable things. Not only the general plan of that work fails of meeting your approbation, but you object to some of his expressions, illustrations, and arguments. The most of your criticisms, if not all of them, I think are well founded. Dr. Bellamy was a man of strong intellect and ardent feelings, and he was considered in his day, as distinguished for orthodoxy; but his compositions are

rather rough hewed, containing many unguarded expressions, and some undigested ideas. I should suppose his work would not be very pleasing to a man of your critical taste. But though he was an imperfect man, he was raised up to fill an important place in the church. I have a great respect for his memory.

* * * "As to the question whether the Jewish minors eat of the passover, I have nothing to communicate which will be new to you. I do not feel so positive with respect to this point, as I do with respect to many others, on which I have bestowed some thoughts. It is, however, evident to my own mind, that neither the Jewish women nor children were commanded to appear before the Lord, at the three great yearly feasts. See Exodus xxiii. 17. It is, however, probable, that the women did sometimes attend, 1 Sam. i. 2, but not invariably, and perhaps not generally. Samuel, when a child, was not carried. When the passover was celebrated the second time, which was in the wilderness, there were many uncircumcised children, who certainly were not qualified to eat of the passover. And, further, from the consideration that our Saviour did not go up to Jerusalem after the custom of the feast, until he was twelve years old, I have drawn the conclusion that before this age, young persons never went up to the passover.

"All the males of suitable age, were commanded to eat the passover; and there were certain requisite qualifications for this feast: viz. they must be circumcised themselves, and all the males in their household. In case of the neglect of this institution, they and their children were to be cut off."

In another letter to the same correspondent, he writes thus upon this subject:

"You inquire for evidence from scripture that the

'Jewish father did not bring his household to the ordinance of the passover.' I have not much evidence to exhibit, in proof of this point. In conversation with you, I believe I asserted that it was doubtful whether little children and infants ate the passover. The incapacity of infants to partake of the paschal lamb, is one thing which renders it doubtful whether infants were brought to this ordinance. Another consideration is the peculiar manner in which the passover was to be eaten. See Exodus xii. 11. 'And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste, it is the Lord's passover.' I have only to ask, Do these requisitions appear to be of such a nature as to be extended to infants? But I am not disposed to be positive in this matter; for in my mind, it is doubtful. Admitting, however, that the father brought *every soul* of his household to this ordinance, not excepting the infant of ten days, it ought not to influence our conclusions respecting the proper subjects to be at the table of the Lord. The passover was no part of the Abrahamic covenant. It belonged to the ritual institution."

"*June* 9, 1817.

"I returned from Boston on Tuesday evening of last week, having been absent a little more than a fortnight. My journey to and from Boston, was remarkably prosperous and very pleasant. I saw many dear friends, and among the rest my class mate D., whom I had not seen for almost thirty years. The meeting was mutually affecting and even melting. I heard him preach an excellent sermon, which was full of divine truth and was delivered with solemnity. He heard me preach before the convention. This was to me a tremendous occasion. I found myself surrounded by men glorying in their talents, and their learning, and yet opposed to the great doctrines of

the cross. But I was carried through the scene—was enabled to deliver my whole soul, and now the effect must be left, as infinite wisdom shall order it. I have only to lament that my mind was not more entirely under the influence of that religion which I attempted to exhibit in my sermon."

"*Dec.* 13, 1817.

"By a letter from Mrs. F., I learn that the all-wise Disposer of events hath again brought you and your family into the furnace of affliction. Your dear son, T., who, I recollect, was a sprightly and promising child, is numbered with the dead. From my own experience, I know that the scenes through which you have been called to pass, in his sickness, death, and burial, have been very trying and overwhelming to nature. You have stood in special need of that support which divine grace alone can impart. I hope you have not been left to murmur, nor to contend with Him who never afflicts without sufficient reason, nor in measure exceeding our demerit. The Lord gave you that son to be trained up for him; and the Lord hath taken him away because he was his own, and not yours—and now may he give you grace to say, and to say it, as being the language of your heart, 'Blessed be the name of the Lord.' The anchor of your soul in this day of trouble must be submission to the will of God. You have not a husband to share with you in your grief, and to bemoan with you the loss of a dear departed child. You are a sorrowful widow; but remember that the Saviour lives, and that he is represented in the sacred volume, as being 'afflicted in all the afflictions of his people.' I pray God to sanctify this bereavement to you and your surviving children, that the fruit of it may be to you all the taking away of your sins. Mrs. H. and I can sympathize with you; for we have been made to drink of the same

bitter cup. Accept from us this expression of condolence."

"*Jan.* 4, 1819.

"Dear Friends,

"The swift wings of time, on which we have been borne, protected by divine mercy, have wafted us through another year. O that we may have hearts to praise the Lord, that the destroying angel was not commissioned to arrest any of my numerous family. On the morning of new-year's day, we had a meeting for prayer and praise at the meeting-house, just as the sun arose, attended by nearly five hundred people. It was truly a solemn hour. The same has been our practice for several years. On the Sabbath I preached a new-year's sermon to a very crowded audience, probably not much short of a thousand. May God, by his grace, prepare us for the changes and trials of the present year, which are now wisely hidden from us.

"It gave us much joy to learn that you had received a letter from your son W., and that he was in health when he wrote. You will fall into transgression, destroy your own peace, and offend your Maker, if you refuse to cast that dear absent child on that holy and wise Providence which controls the boisterous ocean, no less than the affairs of the domestic circle. Let your solicitude for him be expressed in fervent humble prayer.

* * * "We both, my dear friends, have large families, and are involved in weighty cares. It is not for us to know what is before them in life, what changes they may experience, what portion of influence they may possess in society, or what trials they may bring upon us before we go down to the grave. Let us teach them to acknowledge God in all their ways, and then he will direct their paths."

CHAPTER VII.

BIRTHDAY REFLECTIONS FOR 1819—LETTERS—ATTENDS THE ORDINATION OF HIS SON IN OHIO—AN APPEAL TO A FRIEND ON A SICK BED—OTHER LETTERS—ANOTHER REVIVAL IN CONNECTION WITH HIS LABORS—SICKNESS OF HIS OLDEST SON—COUNSEL TO A CORRESPONDENT DISSATISFIED WITH HIS MINISTER—FEELINGS FOR HIS CHILDREN.

BIRTHDAY REFLECTIONS. "Feb. 2, 1819. Four years have elapsed since I have made any particular record of the providences and mercies of God in which he has been continually passing before me. For this omission I feel myself condemned; because, on a serious review, it appears to be evincive of a want of a feeling and lively sense of the astonishing goodness and mercy of God, in continuing me in the land of the living and a prisoner of hope. Notwithstanding this, I humbly trust that I have been attempting, though in a very poor and imperfect manner, and with a criminal languor of affections, to follow on to know the Lord. And if I am not greatly deceived, I have had seasons of abasing myself before him on account of my unfaithfulness and vileness, and also of high satisfaction in his service. During this period I have been called to pass through some very

trying scenes, in cases where I have felt it my duty to decide and to take a stand in opposition to the strong prepossessions of those who had been my Christian friends; particularly in relation to the troubles at ——, and at ——, having had my name cast out as evil by those who have differed from me in opinion. God has taught me, by my own experience, what it is to go through both good report and evil report.

"I desire to bless God that he has given me health and strength to preach every Sabbath, during the past year, and to attend an unusual number of religious meetings among my people, averaging, at least, three in each week. I trust that God has given me some souls to be the seal of my ministry, during the past year. The Lord, in his tender mercy, has remarkably blessed my family with health, so that we have not had occasion, during the year, to call for the aid of a physician. My two eldest children are now hopefully brought into the kingdom of Christ, and have publicly professed religion; and my oldest son is a missionary of the cross. I feel it to be a great honor to have one of my family improved as an instrument of extending the Redeemer's kingdom. I now renew the dedication of myself and all my children to God, desiring to feel, that we are all strangers and pilgrims on earth—that time is short, and that inconceivably great scenes await us. May God prepare me, by his grace, for the duties and trials of life, and for the enjoyment of himself in the realms of light and glory."

"*Feb.* 20, 1819.

"Dear Friends,

"Your letter of the 8th instant duly came to hand, and gave us new occasion for rejoicing in the Lord. What blessing can be so great to any people as to have

their affections broken off from the vanities of this world and placed upon the durable riches, purchased by the blood of the Son of God? The good work of grace which the Lord has begun among you, appears to have been uncommonly rapid in its progress; for you intimate, that not less than fifty, exhibit some evidence of having passed from death unto life. I thank you for giving me so early information of this new and rich display of the mercy of God through Jesus Christ. I hope and pray that the effect on my own mind may be salutary.

* * * "I desire to bless God, that we are not without some tokens of his special presence in this place. In some parts of the town there is unusual solemnity; and I trust five or six within a few weeks, have tasted and seen that the Lord is good.

"To your lot as well as to ours it has fallen to have the charge of a numerous family. How important and interesting is the present season to your dear children who are with you. I hope you will be able to say more than that their minds are solemnized. God grant that their hearts may be changed, and that a new song may be put into their mouths. If this should be the case, your family would become a little church, and the Lord would dwell with you and bless you. While Christ is passing through your town, dispensing his rich blessings to one and another, you, the parents, should be very solicitous to have him come under your roof, and make a gracious visit to your family. Why did B. leave S. so soon after the Spirit of God was shed down among you? I know God can change his heart at C. as well as at his father's house. But what a privilege it would have been to witness the triumphs of the Redeemer in his native place? An interest in the Saviour is an infinitely better portion than literary fame."

"*Dec.* 18, 1819.

"Dear Sir,

"I thank you for your letter of the 13th ult. and for the ingenious and pertinent apologies which you have made for my long silence. Selecting that which has had the most influence in interrupting our correspondence, I shall say, that the state of your society in relation to Mr. O., your late minister, is the one; and the one which I supposed would occur to your reflecting mind. I have passed through a siege, of two or three years' continuance, occasioned by the almost unprecedented difficulties in ——. There are times and seasons when it is wisdom to be silent; and he, who can govern his tongue or his pen at such times, displays more true valor, than he who conquers a city. While your troubles were pending, I was even afraid you would write to me on the subject. I had no call, in providence, to meddle with them. Knowing that you was considered as the head of a party, any representation which you might make of them to me, would render my approbation, or disapprobation of any measure relating to them, altogether improper. * * * Enough respecting apologies.

"In answer to your question, 'What is all this mighty stir in the Christian world about religion?' I reply to you as thus: I see much human frailty and imperfection in all these movements—much display—much which tends to evil, and will unavoidably issue in it, if God do not prevent. Many are burying truth, as fast as the Jews did before the advent of Christ, while they are full of zeal. Important distinctions are overlooked; and it is probable, that it will not be long, before it will be necessary to have another president Edwards raised up to make a mighty effort to rescue the truth, as it is in Jesus, from the mass of rubbish gathering around it.

"At the same time, I see many cheering and animating

things—many preludes of the happy day so fully predicted in the scriptures. The current is now running a particular way, and no human influence can stop it. I expect the imperfection of man will be made to appear; but the counsel of the Lord will stand, and all his promises will be fulfilled. He to whom will be all the glory, will overturn, and overturn, and overturn, producing great and unexpected changes in the political and religious world, until the set time to favor Zion shall come. Let us, my friend, rejoice that the Lord reigneth. * * * We and our companions have entered upon the evening of life; and whether we are prepared or not, the time of our departure is at hand. I suppose you are not far from sixty years of age. What remains now of life will probably be filled up with suffering. Our Saviour charges us to watch and pray. How happy we might be, if we only regarded the divine promises as yea and amen in Christ Jesus. We know better than we do, we acknowledge in words more than we feel, we believe facts from divine and human testimony in which we do not and will not feel interested. Hence gospel faith works by love."

Birthday reflections. "Feb. 2, 1820. Revolving time has brought me to see another anniversary of the day on which I commenced existence. Wonderful have been the goodness and patience of God towards me and my family. In view of which I desire to erect a monument to his praise with this motto—'Hitherto hath the Lord helped me.' My health has been preserved, my reason continued, and my ministry prolonged. I am yet suffered to stand as the pastor of the church, which was committed to me as an under-shepherd, in my youth. In no instance during the past year, have my stated labors been interrupted by ill health, or by any other providence. I desire to be humble before God, that while I have been

active among my people, and have addressed them in public and in private, on the concerns of their souls, I have had no more regard to his honor and glory.

"My heart has been filled with pain, in witnessing the stupidity of my people, and the unusual languor and coldness in the members of the church. How evident it is, that we must all perish, minister and people, unless sovereign mercy interpose, and turn our hearts unto the Lord!

"During the past year, I have been enabled to perform several journeys of considerable length, and one of five hundred and fifty miles to attend the ordination of my son Alvan, at Madison, Ohio. This was a scene, which I met with great trembling; but I desire to bless God, that I have lived to see that son so honorably settled in the great work of the gospel ministry, where he has a fair prospect of being useful. I now renew the dedication of myself and all my children unto the Lord, to be his forever and ever."

"*April* 11, 1820.

"My dear afflicted Friend,

"I address a few lines to you, though very doubtful from the representations made to me of your situation, whether you will ever have opportunity to peruse them, or to hear them read. The last particular account I had from you, I received from Mrs. C., who spoke of your departure from this world, as being then probably near. This discouraged me from writing; but as it is possible you may yet be continued among the living, and a prisoner of hope, my anxiety for you has compelled me to take up my pen, to communicate a few thoughts to you.

"I speak to you as a *dying man*, to whom this fading world has no comfort to impart. My friend, what is the

state of your *soul?* What are your prospects for the future world? If you have hope in Christ, and have found a portion in him, an exchange of worlds will be your *gain.* You have his testimony in the following words—'He that believeth shall be saved.' To comfort you on any other ground than that of a union of soul to Christ, I dare not. You must have that faith, which will make Christ appear to you infinitely excellent and all-sufficient. This faith will disarm death of all its terrors, and present eternity, not as being gloomy but joyful. I would fondly hope, that you already know this by happy experience, and that though you may be on the borders of eternity, you are comforted with that hope, which is an anchor to the soul. If the case is otherwise with you, I once more exhort and entreat you to cast yourself upon the mercy of God in Christ while the expiring lamp of life holds out to burn. Say not that your sins are too numerous and aggravated to be pardoned; for Christ came to save the very chief of sinners. His precious blood can wash away all our stains. Say not that you have delayed repentance until it is too late; for the pardoning mercy of God is sometimes extended to the sinner at the eleventh hour. Call to mind the case of the thief on the cross. When death had begun his work upon him, he was heard to pray, 'Lord, remember me, when thou comest into thy kingdom.' His soul being humbled in him, he had a gracious answer of peace. You, my dear friend, may have a portion in Christ, only for *asking*, with a feeling sense of your dependence. You may have peace and quiet in your soul, as a dying man. But you must be humble, you must loathe your sins—you must be willing to be dependent on God, and feel a pleasure in being wholly at his disposal. How happy you may be, if you are only willing to cast yourself upon the mercy of God, and can feel that submission to his will is your

highest privilege. I pray God to lift upon you the light of his countenance, and shine into your heart, that you may have some foretaste of the joys of the heavenly world. As to the time and manner of the closing scene, which you probably have in expectation, leave it all with God. He knows infinitely better than you do, what is best. Commit also your dear wife and children into his hands, for he can take care of them without your aid.

"This is the substance of what I should say, if I were to have a personal interview with you. I accompany the whole with my fervent prayers, that your heart may be opened, by divine grace, to receive the counsel which I have given you. * * *

"And now, dear sir, I take my leave of you, commending you to the mercy of God, and pleading that you may find all that support which you need as a sinner, and as one who is near the eternal world."

"*Jan.* 8, 1821.

"Dear Sir,

"By Mr. L. B., of this town, I have opportunity to forward a letter to you, and I gladly embrace it. It is more than a year since I have received a line from you. I do not like to forget my old friends, nor to be forgotten by them. * * * *

"How incompetent are we to carve for our children! I sometimes think that I feel a degree of cheerfulness in leaving them wholly in the hands of that great and good Being to whom I have publicly dedicated them. The interesting relation in which I have long stood to these immortal beings, never comes into my mind without a conviction of great unfaithfulness on my part.

"In the church and town we have as much tranquillity and peace as fall to the lot of churches and towns generally, and as much as can be expected among a people

so destitute of the life and power of religion. During the last summer and autumn, I trust that some few of the young people of my charge were liberated from the reigning power of sin. For several years, the number of members in the church has not varied much from two hundred, notwithstanding the ravages of death, and the spirit of emigration which has prevailed.

"I have at no period of my life experienced such tremblings of mind for the State of Massachusetts as I have since the separation of Maine. This event has caused the meeting of a convention for the revision of our constitution. I have feared that God would take away wisdom from us, and leave us to choose to do what might seem right in our own eyes. The task before the convention has been arduous, the session long—already eight weeks; but I hope and trust, after all their strugglings, they will leave the constitution essentially the same which it has been for forty years. As it will come from their hands, it will lose one feature of no little consequence in my mind. It will not make a belief in the Christian religion a requisite qualification for the office of governor, &c. This I lament, because it appears to be an evident departure from the word of God. It affects our religious character as a State. It is an abandonment of the ground on which we have stood for two hundred years. It is saying our fathers were foolish. Having read nearly all the debates in the convention on the various subjects, I must acknowledge that there are now in Massachusetts many men of distinguished talents. I will venture to name to you, without disparagement to many others, Prescott, Parker, Webster, Saltonstall, and Wilde. George Bliss, Esq. has been the chairman of one of the most important committees, and has acquitted himself as an honest, discerning, and firm man.

"With respect to the religious state of Massachusetts,

there are some cheering things, and many that are gloomy. Charitable societies are multiplying, and the aggregate sum collected yearly for benevolent objects in this single State, is immense. Religious intelligence is diffused in every part of the State, and by almost every newspaper; but after all, I greatly fear, many, by reading these papers weekly, as they would some interesting novel, are rapidly losing their relish for more solid reading, and that the distinguishing doctrines of the cross, so ably defended by Edwards, Bellamy, Hopkins, and many others now no more, are beginning to be crowded into the background. * * * But the King of Zion reigns.

"I have now, my dear sir, had a little chat with you, through the instrumentality of my pen—and it has had some faint semblance of an interview of half an hour, when we should naturally touch upon a variety of topics, without thinking of discussing any of them."

Birthday reflections. "Feb. 2, 1821. I desire to bless God that there have been some instances of special attention among my people, and that some have hopefully experienced a work of saving grace on their hearts during the past year. This appears the more wonderful to me, as I feel conscious of great unfaithfulness in my work, and have been often ready to consider myself as standing in the way of the descent of blessings. I have many outward trials, but none worthy of being compared with my deserts, and none so great as those which have been occasioned by my own departures from God. Sometimes God has brought me to the footstool, so that I have been compelled to cry for mercy." * * *

"*March* 13, 1821.

* * * "You inform us that B. has commenced preaching. O that he might make an evangelical

preacher—an able defender of the great doctrines of the cross—an instrument of winning souls to Christ. I have much anxiety respecting him, lest he may preach another gospel. But did you ever read 'Scott's Force of Truth'? I wish B. would give it an attentive perusal. God can do with him as he did with Mr. S. He can make him love the truth as it is in Jesus.

"I cannot describe to you the anxieties I have felt for my son, who is a preacher, both before and since his ordination. How responsible is the place of one who stands as the guide of souls!"

"Feb. 2, 1822. This day, I have renewed occasion to call upon my soul and all within me, to bless and praise the Lord for his numerous benefits to an ungrateful creature. He has preserved my life, and continued my health and strength another year. It has been a year of very great mercies. Blessed be God, that I have witnessed another precious harvest season among the dear people of my charge, surpassing any other season during my ministry, excepting one with which we were favored, the year of my ordination. From the month of June, to the present time, I have attended religious meetings nearly every day, which have been remarkably thronged. I have reason to believe that great numbers of this people have been convinced of the evil of sin, and have given themselves to Christ. More than a hundred have expressed a hope that they have passed from death unto life. Fifty-four, of different ages, united with the church in one day. This was to me an overwhelming sight. I desire to ascribe this work wholly to the sovereign mercy of God, and to consider myself an unworthy instrument—an imperfect creature, as much dependent on the mercy of God, as the vilest soul under my charge. The work is still in progress.

"Amidst all my mercies, I have been visited with some very trying providences, especially the dangerous sickness of my son, in Ohio, and my not being able to visit him, in his afflictions, on account of the distance. My soul has found no quiet but in entire submission to the will of God.—I have also had a trial in parting with my daughter Harriet, who is placed at the head of a family three hundred miles from me. She was very dear to me, and was almost every thing I could desire in a child.

"I have to record a greater trial than either of these; that my own children at home, while so many of the children of my neighbors are called into the kingdom, should remain secure in their sins. But, God is just; and I desire to commit myself and all my children, with every other interest, to his disposal. Enter into thy rest, O my soul!"

"*Feb.* 28, 1822.

"Dear Sir,

"I thank you for your friendly letter by Mr. P. It is true, as was stated to you, that the 'Lord has appeared in his glory, by building up Zion' in this, and many other towns in this county. The work of divine grace, in turning open scoffers and proud moralists from the error of their ways, has been very wonderful. Many of my people who lived at a great distance from God, and who seemed to be entirely unaffected with their condition, have been brought to a solemn pause, and have appeared to contemplate their ingratitude, their vileness, and their danger, with deep interest. Convicted of their perishing condition, many have felt themselves compelled to seek refuge in Christ, and are now rejoicing in hope.

"The first appearance of this work of grace was in the church. A few members began to think of their own heedless ways, and inquire one of another what they

ought to do, to promote the salvation of their impenitent families and neighbors, whom they saw living in carnal security, and for no better purpose, than to fill up the measure of their iniquity. In the month of July last, we instituted a weekly meeting of the church for prayer, which has been very fully attended from that time to the present, and with a fervor of spirit heretofore uncommon among us. I proposed to the church, soon after this meeting was instituted, that we should accompany prayer with some special efforts, and that we should speak to the people on the concerns of their souls. A committee of the church was appointed to visit every family in the town, and call the attention of the people to the neglected subject of vital religion. This labor of love was performed in the month of August, and was followed with very considerable excitement. The impression made on the minds of many, was this:—the church are really in earnest, and if they have such a concern for our eternal welfare, we certainly ought to have a concern for ourselves. These religious visits have been made to every family in the town four times, and usually the service has been performed in one day, by twenty-eight members. They have prayed in almost every house each time. To facilitate the business, I have given public notice of the day of visiting, that the people might calculate to be at home. We observed a day of public humiliation and prayer in September, which called all the people together, so that our large house was filled; and we had another such day, the present month, which was equally well attended. The solemn stillness of our assemblies on the Sabbath, and on other occasions, has been very noticeable, and remarkable; evincing that the Lord was indeed present. My labors, as you may suppose, have been abundant by night and by day. More than a hundred persons of different ages, exhibit some evidence of having passed from death unto

life, and fifty-four have already united themselves with the church. A number of striking instances of a change of feelings and views, have occurred within a few days. The genuineness of this work is to be tested by the future lives and conversation of the subjects. The Saviour has apprised us of this, in the following passage: 'By their fruits ye shall know them.' Of one truth I feel assured, that to God I ought to ascribe all the glory. * * *

"My own children have been passed by at this interesting time.

"Though we are favored in this part of the land with great blessings, yet I am looking forward to a time of great dissensions among us. The churches in Massachusetts will be violently assailed by the enemy in a garb something new, but Zion's God reigneth.

"From your old friend."

"*July* 25, 1822.

"Dear Friend,

"We have been in a state of great anxiety for many months, on account of the sickness of our son in the State of Ohio. He has at length reached his native place, and has performed a journey of five hundred miles on horseback, in a very feeble condition. This he accomplished in eight weeks, riding slowly, and making frequent stops for several days in different places. I had expected that I never again should have seen that child, but a merciful God has brought him under the parental roof. His trial was great in leaving a united church, and an affectionate people, among whom he had successfully labored for three years, and for whom he had strength to do no more. He is attended with a cough and great weakness at the lungs, yet he is able to ride abroad, when the weather is pleasant. I view his case as being very critical, and yet am not without hope, that a merciful God may restore him to health. I

beg an interest in your prayers for him and for his parents. We all need submission to the will of God. You have a large family of children, who are beginning to scatter, and can the more easily enter into our trials. How comforting are these words of the blessed Saviour, 'My grace is sufficient for thee.'

"We have been favored with an interesting season of the outpourings of the Holy Spirit, and the church is greatly enlarged. I fear the harvest is past, and if so, I know that many are left out of the kingdom. None of my own children have shared in this work. This has been a great trial to me.

"Please write soon, and confer an obligation on your friend."

Birthday reflections. "Feb. 2, 1823. Having obtained help of God, I continue to this day, and am suffered to be not only a prisoner of hope, but an ambassador of Jesus Christ, and the pastor of the church committed to my care more than thirty years ago. When I review my life, now protracted to a period quite beyond the meridian of the days of man, I cannot reflect upon the patience and forbearance of God, but with astonishment. I desire to call upon my soul, and all that is within me, to bless and praise the Lord, whose mercy has been extended to me another year, and that I have been made to differ from so many of my friends and acquaintances, who have been summoned into the eternal world. O that the Lord would bless me with a grateful, humble, and penitent heart. Why should a creature so unworthy, so constantly prone to dishonor God, and to abuse his mercies, be suffered to continue so long in the highly responsible places of a parent, and a minister of Jesus Christ? To recount all the mercies of the Lord, bestowed on me the year past, would be to write a volume. He has blessed me with uniform health, so

that my public labors have not in a single instance been interrupted. The religious attention among my people, which was so general in 1821, has been continued during the whole of the succeeding year, and has not entirely subsided at this time. Almost a hundred persons, and the most of them from among the youth, have publicly professed their faith in the Lord Jesus Christ. This gives me reason to hope, that this branch of the church may live, after my decease.

"The Lord has not suffered me to go through the year without heavy afflictions. He has laid his hand upon my eldest son, who entered the ministry with uncommonly fair prospects, but whose health is now so impaired that he can do nothing for his people nor for himself. During the whole year, both while in the State of Ohio, and since his return to my house, seven months ago, I have been afflicted in his afflictions. Not a day has passed, when I have not felt myself to be under the rod. I have also burdens to endure on account of my other children, four of whom have now gone from under my care. One, T., has narrowly escaped from instant death. The Lord has been teaching me, that I must not place my dependence on my children. He claims them as his own. And now, O my God! I resign them all into thine hands, to be disposed of as thine infinite wisdom shall direct, for time and for eternity, humbly praying thee to increase my faith, and prepare me for thy coming and thy kingdom. Amen."

"*Feb.* 19, 1823.

"Dear Friends,

"Your very welcome letter came safely to hand, and was rejoicing to my heart. I will not imitate you in delaying the acknowledgment of so acceptable a favor. The copious extract from your son S.'s letter, was truly refreshing; far more so than to have heard he had been

brought into the possession of annual millions. If his feelings accord with his expressions, we may charitably hope he has chosen the good part which will never be taken away from him. And how can you, the parents, who love your children, be sufficiently thankful for this token of divine mercy to your first born? I was particularly pleased to notice the decided manner in which he bore testimony to the great truths of the gospel, without seeming to have any intention of doing it. I see he is interested in the work of God's Holy Spirit in ———, and expresses a hope that his wife is a partaker of spiritual blessings. I had entertained fears that he would fall in with the popular errors in that region of country, and be left to deny the Lord that bought him. Now I hope he will build on the Rock of Ages—the Lord Jesus Christ, and be a pillar in the church. To his brothers and sisters, his letters, if they breathe the spirit of what I saw from his pen, must be powerful preaching indeed."

"*Nov.* 18, 1823.

"Dear Sir,

"I have just finished the perusal of your kind letter of the 7th inst., received to-day, and will not suffer a single mail to pass without forwarding my acknowledgment of the favor. I thank you for the spirit of friendship which it breathes, and for your promptness in complying with my request. How little do we know the designs of Jehovah! and how incompetent are we to choose for our friends or for ourselves. When I arrived at O., and found you there a laborer, ready to enter that part of the great vineyard of our Lord, I felt something as Samuel the prophet did, when Jesse presented his eldest son to him. Such were the indications of Providence, in directing you to that place, at that interesting time, that I fondly cherished the hope, that you was designed to be a great bles-

sing to that people. But it appears from your letter, that the Lord hath not chosen you for that purpose, for you are about to close your labors in O. I still hope, however, that your labor has not been wholly in vain. The seed you have sown, may, in many instances, have fallen on good ground, and the happy consequences may be disclosed in the great day.

"I feel tenderly for you, and also for the people who have been favored with your labors. The Lord, I trust, will direct you to some other part of his vineyard, and I earnestly pray that he may provide one to take your place, who may be the dependent and humble, yet honored instrument of building up the broken walls of that part of Zion.

"The death of ———, was truly affecting and awful; but the will of the Lord concerning her is done. At her funeral you was called to preach on a trying occasion, and I hope God enabled you to be faithful to her surviving friends and acquaintances. The thought has occurred to me that in selecting the words from which you spoke, you might not have been altogether judicious. The text of a funeral sermon is long remembered by mourning relatives, who retain not the weighty instructions drawn from it and ably enforced by the preacher. I make this remark, without knowing, or having any intimation, that you gave the least offence on that trying occasion. '*Verbum sapienti sat est.*'"

"*Jan.* 27, 1824.

"My dear Sir,

"You have now to cultivate a smaller portion of the great vineyard of our Lord than you did have, and I hope, through divine grace assisting you, you will cultivate it faithfully, and be the honored instrument of rendering every part of it fruitful. I presume you will find enough

to occupy your mind, and to call forth all the exertions of which you are capable. You cannot fail of deriving some benefit from past experience. The recollection of your own deficiencies, imperfections and want of wisdom, as the pastor of a church, I hope will influence you to seek diligently and fervently for a fresh unction from the Holy One; that you may be inspired with zeal, and be guided from on high, in all your intercourse with the people of your charge. If you would be useful to your people, you must love them, and you must bear them on your heart before God. You must make the impression deep and abiding on their minds, that you seek their highest and eternal good. And if you are yourself conscious of aiming at this, it will help you wonderfully in your work, and render it agreeable, however arduous.

"But why should I, though your senior, who have been so awfully deficient in discharging the duties of a minister, attempt to give counsel to another? I forbear to add any thing more on this subject, only that I hope God will make you more devoted, more humble, more skilful in handling the word of life, and more successful in your work, than ever I have been.

"We have some encouraging things among us, especially in the church—more appearance of a spirit of prayer—more action, and more concern for the welfare of Zion. We have had a season of special prayer, and designated three brethren to each of the school-houses in town, making twenty-one, who were to meet the people in the various districts at the same hour. The meetings were interesting and solemn. Remember us in all your approaches to the throne of grace, and forget not my afflicted son Alvan.

"That the Lord may bless you, and make you a rich blessing to your charge, is the prayer of your friend and fellow-laborer."

Birthday reflections. "Feb. 2, 1824. The goodness and mercy of my heavenly Benefactor have been extended to me and my family another year, of which I here make a record as a monument to his praise. Through his patience and forbearance, my health and reason are continued, and I desire to praise him, that my labors, as a minister, have not been interrupted by sickness during the year. Every Sabbath, I have been permitted to go to the sanctuary, and to proclaim to my people the unsearchable riches of Jesus Christ. I have also been allowed to attend not less than three meetings each week, beside my more public labors on the Sabbath. Though it has not been a year distinguished for the effusions of the Holy Spirit upon my people, yet we have been favored with peace in the church and town. Several have been added to the church.

"The Lord has enabled me to perform a number of journies, and to visit different parts of his great vineyard. I have been brought under great obligations to praise him, for granting me opportunity to visit my children, at Ogden, and to encourage the feeble church in that place. By request, I preached at the dedication of their new meeting-house, administered the sacrament of the Lord's supper, baptized a number of children, and among others, a child of my daughter. This visit, and my many labors among the people, were peculiarly interesting to me. On this journey I had the satisfaction to meet many dear Christian friends, whom I had not seen for many years.

"I am yet afflicted in the afflictions of my eldest son, who has never seen a well day for two years and a half, and whose labors among his people have been entirely suspended. A greater trial than this I have experienced —that so many of my children appear to be strangers to a life of godliness, notwithstanding their many privileges. And yet I desire to bless God for the restraints he lays

upon them, and that they are decent and regular in their external deportment. May the Lord give me grace to be wise in all my relations, and faithful even unto death, and to him shall all the praise and glory be given."

"*May* 14, 1824.

"Dear Sir,

"I rejoice to hear that the churches in your vicinity are blessed with seasons of refreshing from the presence of the Lord, and that there is an increase of feeling among the members of the church with which you are connected. May the Lord warm your own heart, and make you wise in winning souls to Christ. Of nothing do we, as ministers of the gospel, stand in more need, than to be cured of our self-importance. Relying too much on our own strength and wisdom, we do not make sufficient account of the Saviour. We are not enough in earnest when we attempt to press upon our people the importance of believing in him, as their only hope. Neither are we sufficiently clear and pungent in laying open to them their perishing condition. I fear, that we are aiming and studying too much, perhaps insensibly, to be accounted acceptable and popular preachers.

"E. has informed us, and the same has been repeatedly confirmed by letters, that Harriet's health is very feeble. Her symptoms are truly alarming. She has a severe cough, attended with general debility. We hope the Lord will be merciful and spare her; but we are entirely ignorant of his purposes, and also of what is, on the whole, best. My only refuge is, submission to his will.

"Alvan's flesh and strength are gradually wasting; yet he rides more than he has done, and ventures further from home. In his case, we have a long continued chastisement from the rod of our heavenly Father, but I desire to feel that the strokes are lighter than our iniquities

deserve. Pray for us. Pray fervently for my family. What a blessing it would be to have all my children brought into the kingdom!

"Write often, and let us know your joys and sorrows."

"*May* 27, 1824.

"Dear Sir,

"Among my people, even among the members of the church, there is but little religious feeling at the present time. We are all in a luke-warm state, and witness the prevalence of sin with criminal indifference. Yet we are suffered to live in as much tranquillity, as can be expected in such a state of things, and where the fear of God is so generally cast off.

"Let any people have their own chosen way, and they will soon deprive themselves of all the means which God has appointed for their spiritual and eternal good. How thankful we ought to be, for the restraints which are laid upon us, and for the patience of God towards such proud and rebellious creatures!

"I hope it is a time of religious prosperity with you, and that no roots of bitterness are springing up in the church, or in your society. I perceive, by your letters, that you are not exactly suited with the preaching of your minister, and I have had some fears, lest your feelings may influence you to prevent his being so useful to you as he might be. I never saw the man, and know very little more of him, than what I have learned from you. I know, however, that like all others who enter into the ministry, he is an earthen vessel—an imperfect man, and falls far short of the standard, which you find in the word of God. But he is your minister, placed over you in the Lord, and though he may not be in all respects what you wish him to be, yet let him be as useful to you and to others as possible. Pray for him daily, that he may have

a fresh unction from the Holy One, and an increase of divine light. Though he is an imperfect instrument, pray fervently for him, that his labors may be blessed, and that through him, God may be glorified in the salvation of sinners. You will excuse these thoughts from a friend. We are all liable to err, and ought to be thankful for any cautions which are suitably administered to us.

"Through divine mercy, we are all yet alive. My eldest son remains in a very feeble state, and is less capable of exertion than he was a year ago. We need the prayers of all our Christian friends. I trust you remember us and him, and all my family, in some of your approaches to the throne of grace."

CHAPTER VIII.

HIS AFFLICTIONS IN THE DEATH OF HIS CHILDREN ALVAN, HARRIET, LUCY, AND CHAUNCEY.

In the preceding extracts, we have had illustrations of the parental feelings of the writer of the letters and birthday reflections, while the rod of God was held over him. We have heard him speak of his being afflicted in the afflictions of his children, earnestly imploring his friends to pray for him and for his family, and saying that his only refuge was submission to the will of God. We have seen with what fervor he dedicated himself and his children to God, acknowledging that his children were not his own, and renewing the dedication of them from year to year, with devout aspirations for the influence of the Holy Spirit to be his guide, and prepare him for his holy will.

In the extracts which are to follow, we have opportunity to learn how he appeared when the rod actually fell upon his family, and the children for whom he had prayed so often, and whom he loved so tenderly, were taken away. The first is an extract from his diary, which is without date, but probably written near the close of the year 1824. It is as follows:

"I here record some peculiar dispensations of divine Providence towards me and my family, in removing, by death, two of my children in the short space of nine weeks. Having been repeatedly informed of the low and declining state of my daughter's health at Ogden, and of her strong desire to come home, with the hope of recovering her health, I had many consultations with my family, respecting the duties we owed to so dear a child. Our eldest son had long been languishing at home, and our eldest daughter was now declining at a place three hundred miles distant from us. The result of our many anxious consultations was, that I, with my daughter Lucy, should go to Ogden, and accompany her sister to her native place, if she should be able to journey. Accordingly, on Monday, the 9th of August, 1824, we took the stage at my door, and reached Ogden on Friday the 13th; hoping and expecting that my son would survive, and that we should see him again, as he was able then to ride out; but it was otherwise ordered. He died suddenly, on Thursday the 12th, the third day after our departure. This opened a most trying scene to my wife and children at home, from which God, in his providence, had separated me and Lucy. The kind attention and sympathy of neighbors and friends were manifested to my afflicted family in my absence, which I record as a new token of the goodness of God. At the funeral of my son, the Rev. Dr. Shepard of Lenox preached a sermon from 1 Tim. iv. 7, 8. A number of my brethren in the ministry were present on the mournful occasion. Six of my children, viz., Joseph, William, Edward, Chauncey, Theodore, and Alexander, with my wife, followed this son to the grave, while I was ignorant of the bitter cup of which they were all made to drink. Nor had I any knowledge of the event, until I had been with my sick daughter, at Ogden, one week, whom I found extremely enfeebled by disease.

The tidings of the death of my son, transmitted by mail, was overwhelming to me and my children, as our sorrows before were seemingly as great as our frail natures could endure. God, I trust, was our refuge and strength, and a present help in this day of trouble. My dear daughter Harriet, who was then unable to walk, on being told that her brother was dead, fell into tears, but immediately checked herself, saying, 'I must submit to the will of God.'—Her desire to commence the journey to Lee was too strong to be resisted, though repeatedly told that the issue must be considered as doubtful. She said she was prepared to die by the way, if it should be the will of God; but still her hopes and expectations were strong, that she should reach her father's house.

"On Monday, the 23d of August, having united with my children in prayer, and committed ourselves and our great undertaking, to the direction and disposal of God, I set out with my sick daughter, her husband and child, and my daughter Lucy, and entered a packet-boat at Ogden. Never, on any occasion, was my mind so loaded with anxiety. Towards the close of the following day, Harriet's nerves were so affected with the motion of the boat, and the passing of locks, that she became deranged, and we were compelled to go on shore among strangers. This was a scene which I never can describe to any person. Here, at the distance of eighty miles from her home, and two hundred and twenty from my own home, I expected to part with this dear child, and to seek for her a grave among strangers. But God was better to us than our fears. After three days, she so far revived, that we resumed our journey and took passage in another boat; and finally, through a merciful Providence, we were all brought home in the space of about ten days from the time we left Ogden. This was peculiarly gratifying to her, as she could have the daily attention of her parents.

At times, we indulged some faint hopes of her recovery; but God in his providence had otherwise ordered. Seeing this daughter wasting away with a nervous consumption, which rendered her incapable of enduring much conversation, or even of seeing many friends, we were truly brought into the furnace of affliction. Her nerves were often so irritable that she could hear only small portions of God's word at a time. But she had found a resting-place for her soul many years before; and when reminded of the all-sufficiency of Christ, and of the wisdom of God's government, she was calm. Often was she heard to say, 'I must submit to the will of my heavenly Father.' Her life was prolonged in this state of bodily suffering more than seven weeks after she was brought home. In some of her last days, there was some abatement of her nervous affections, which enabled her to see a few of her friends, and to converse more. Persuaded myself that I must soon part with this dearly beloved child, I seated myself by her side, and asked her if she felt divine support under her great trials. She calmly replied, 'I think, if I am not deceived, I have an anchor to my soul, both sure and steadfast. I think I can give up myself, my husband, my child, my parents, and all that is dear to me.' These were some of her last words. On Thursday morning, October 14, she died without a struggle or groan, being the same day of the week, and nearly the same hour of the day, that her brother died. This was an overwhelming scene to myself and family. So unexpected was the event at that time, that we were almost alone when her immortal spirit took its flight. And to record what was peculiarly trying, Mr. C., the husband of my daughter, was absent; nor did he reach my afflicted family until after her interment. On Saturday, Oct. 16, her funeral was attended by a great concourse of people, when a sermon, adapted to the occasion, was preached by

the Rev. Dr. Shepard of Lenox, from Prov. xiv. 32—'The righteous hath hope in his death.' This was a seasonable and consoling sermon, under our repeated and heavy trials and bereavements. I have now parted with two children, who were settled in life, and who had fair prospects of being useful in the world. They were both professors of religion, and had often accompanied me to the sacramental table. I am now left without a child who is visibly in covenant with God. May the Lord sanctify these peculiar dispensations of his providence to me and my companion, and to my surviving children; and may they all be inclined to enlist under the banner of Christ, that I may yet have the unspeakable joy to see them walking in the truth."

The extract from his diary above, was written some months after the events transpired. In a letter to his wife, dated at Ogden, immediately after receiving intelligence of his son's death, we see the heart of a Christian parent while in the furnace of affliction.

"*Ogden, Aug.* 21, 1824.

"My dear and afflicted Wife,

"Yesterday's mail brought me a letter from our friend Dr. B., which announced to me the heavy tidings of the death of our first-born son and child, with whose trials we have so long been conversant. It was almost too much for my frail nature to sustain; but I trust God has been my help and supporter, in this furnace of affliction. I had strongly hoped that I should again see that dear son, though my fears and anxieties were very great, when I left you, and him in your care. It is a mysterious Providence which carried Lucy and myself away from a distressing scene, which was so soon to open to you and the dear children with you. When I reflect upon the

greatness of your trial, in the events of the week in which I left you, my heart is full. I have no language to express my feelings. O that I could have been with you, and took a part in your grief, in witnessing the dying struggles of our departed son, in uniting with you in pleading for him, and commending him to the mercy of God, and in accompanying you and the surviving children to the solemn place of interment! But, for some wise reasons, hereafter to be explained, God has ordered otherwise. I desire to submit to his holy will. I hope, my dear companion, that you have been supported by the same hand which has laid on this rod, and that God will bring you very near to himself, and that the children may see in you a pattern of Christian mourning. I had, in the first place, a trial in communicating the news of Alvan's removal to Lucy, as I knew it would be overwhelming to her. At this moment Mr. S. came in, and we united in prayer, which was a precious season in calming our minds. Several hours after, I sat down by our dear Harriet, and endeavored to prepare her mind to come to the knowledge of this dispensation of Providence. Her nerves are very irritable, and the least thing overcomes her. In view of her case, it was the hardest task I ever undertook; but having brought God's holy government into view, she seemed to be prepared to hear the heavy tidings."

In the following extracts from his letters, there is some repetition of the thoughts contained in the paragraphs above, but as some additional details are given respecting the trials with which the family was visited, and the feelings of the father, as the providence of God opened these scenes to him, it is thought they will not be unacceptable.

"*Sept.* 4, 1824.

"Dear Friends,

"The trials in my family, the last four weeks, have been indescribable, though they have been such as infinite wisdom has marked out for us. Submission to the will of our heavenly Father is our duty and our privilege. We had heard that our daughter Harriet was very feeble in health, and considered to be in a rapid decline. It is nearly four weeks since Lucy and I sat out to go and see her. At that time, Alvan was as comfortable as he had been for two or three months; and though weak and much emaciated, was able to ride four or five miles at one time. He, however, died suddenly the fourth day after I left home, and never had a watcher until the night before he died. He was favored with his reason to the last moment, and was entirely calm, as he had been during his long sickness, saying that he rejoiced in God, and that the Saviour appeared precious to him. Mrs. Hyde and the smaller children met this heavy affliction when Lucy and I were hundreds of miles from them, unconscious of their being called to drink of such a cup of sorrow. Our friends in town were very attentive to them, and did every thing in their power to assuage their grief.

"We found Harriet very low indeed, having less strength than Alvan had when we left home. She was desirous of making an attempt to return with us in a packet-boat on the canal, and could not be denied. Never did I contemplate an undertaking with so much anxiety and trembling. Indeed, I expected we should be compelled to return after riding in the boat one day; but through much fatigue we have all been brought to my house, and she has as much strength as when we left home. The prospect of her recovery, or even of her continuing long, is very faint.

"You see from this short account, that we are in the

furnace of affliction; and I trust you will be excited to pray fervently that God's grace may be sufficient for us. In years past God has given us great prosperity as a family, and we have been ungrateful. Now he is laying on the rod, and O that we may be humbled.

"Harriet is in a calm and sweet frame of mind, which is an unspeakable mercy."

"*Oct.* 12, 1824.

"Dear Sir,

"I thank you for a short letter by Mr. S. Since that time I have been placed, by a wise Providence, in the furnace of affliction, and there I am still continued. The Lord removed my first-born son from the world, at a time when I was not expecting the event, and when I had no opportunity to administer a word of consolation to him, in that trying hour when he was conflicting with the king of terrors. Though the providence appears to be mysterious, yet I desire not to murmur. My two eldest children, who first had a place in my affections, as a parent, have entered the eternal world. My dear daughter Harriet, is rapidly sinking to the grave. For a few weeks after her return to my house, she appeared to be more comfortable, and we cherished a faint hope of her recovery; but for ten days past, the indications of Providence have been plain that we must part with her. She is calm, and appears to have a sight of the loveliness and all-sufficiency of the Saviour. This is an unspeakable mercy, and I desire that I may not, in the midst of my grief, undervalue it. We need the pity and the prayers of all our Christian friends. Will you not come and see us in this day of adversity? Come soon, if you can, and if you wish to see Harriet in this world.

"From your afflicted friend."

Birthday reflections. "Feb. 2, 1825. I have renewed occasion, this day, to recognize the goodness of God, and to 'call upon my soul, and all that is within me, to bless his holy name.' I desire to feel that he has redeemed my life from destruction, and crowned me with his loving kindness and tender mercies, though my trials the year past, have exceeded any that I have before experienced. There has not been a single day, during the whole year, when I could say, my family were all in health. I have been called to mourn the early death of my two eldest children, who had entered on spheres of active usefulness. These events I have contemplated, as being among the mysterious providences of God, and yet I have already noticed many mercies, connected with these heavy trials and sore bereavements. These dear children have been taken into the eternal world before me. I am conscious, that the time is drawing nigh, when I must follow them. I need special communications of divine grace to prepare for the interesting scenes which await me. This day, I lament before God, who knows all my neglects of duty, and all my sinful wanderings, that I have been no more solicitous to receive spiritual profit in the furnace of affliction. In his great faithfulness God is still correcting me, and putting my confidence in his government to the test, by continuing sickness in my family. Since the removal of my two eldest children by death, I have had great anxiety on account of the feeble health of my only surviving daughter.

"The past has been a year of unusual mortality among my people. We have been visited with some very awful providences by the explosions of powder-mills in the town, which occasioned the sudden death of six men, in the prime of life. I have to lament that these providences have been witnessed by my people, and by my own family, without arousing any one from the sleep of sin, or exciting

the interesting inquiry, 'What shall I do to be saved?' Never did I notice greater and more general unfeelingness on the subject of religion, in this town, than I have witnessed since God has spoken so loudly in these providences. The same thing has been apparent in the church as a body. Difficulties have arisen among the professed followers of Christ, which it seems impossible to heal. Truly my heart has been pained, and I have had occasion to mourn in secret places. Sometimes I have been ready to conclude, that I could no longer be instrumental of good to the people of my charge. Yet, if I know my own heart, I desire to be humble, to feel my dependence, and to follow on to know the Lord.

"I once more renew the dedication of myself unto the Lord, to be his forever. O that he would have mercy on me, and on the surviving members and branches of my afflicted family, for the sake of the Redeemer. Amen."

In a letter dated May 28, in which he speaks of absent children, he says:

"Children know not the solicitude of parents, which is doubtless often, too often, excessive and criminal. How much happier we should be, if we could learn the important lesson of submitting all our concerns to God."

In his diary is the following record:

"June 12, 1825. My daughter Lucy died at Sandwich, in the house of brother William Fessenden, being the same house in which her mother was born. This dear child rode with me to Boston, in a chaise, where we arrived on Monday, the 23d of May. She had long been feeble, but was then comfortable, and was very desirous of continuing her journey to Sandwich, hoping she might

derive benefit from the sea air, and sea food. My son Joseph, had arrived at Boston, in the stage before us, and on the 24th of May, they set out for Sandwich. She was cheerful; but my own mind was filled with anxiety on her account. I gave her the parting hand in Boston, at the door of John Houston, Esq., where we had been hospitably entertained. It was with very great reluctance, and with much trembling, that I consented to her taking this course, as she would be with those, who, though friends and relatives, would be strangers to her complaints. Never can I describe the burden which I felt at that time. She performed the journey without much fatigue, and was so comfortable that her desire was to be left there. Her brother continued with her a week; but soon after he parted with her, she had a violent attack of the disorder, which had long been wasting her strength, and it soon became evident that her dissolution was rapidly approaching. She retained her usual serenity and calmness until her death, which took place on Sabbath morning. She was an affectionate and lovely child, and was tender on the subject of religion, though she was not a public professor, nor could she be persuaded to believe that she had experienced a renovation of heart. Nevertheless she said her meditations on her moral state, and on the necessity of a personal interest in Christ, had been different for a year. She expressed submission to the divine will, in a clear and affecting manner, saying that 'all was as it should be.'

"I have now buried three children in the short space of ten months, and have now no daughter to solace my declining years. The last was the heaviest stroke of them all. Under all my bereavements, I desire to bow in humble submission to the will of my heavenly Father, who gave me these pleasant and amiable children, and who has taken them from me. I [illegible] had just completed

twenty-one years. She was beloved by her numerous acquaintances, and her death occasioned great mourning. May the Lord sanctify this providence to me, to my companion, and surviving children."

"*June* 16, 1825.

"Dear Friends,

"Your letter, communicating to us the very afflictive tidings of the unexpected death of our dear and only daughter, reached here yesterday. I was myself at Pittsfield, attending the meeting of the Berkshire Association of Ministers. Mrs. Hyde was called to endure the shock alone, with the three youngest children. A messenger was immediately despatched with the letter to me, which I received in the meeting-house. Though your former letters had greatly excited my fears, yet the intelligence of the sudden departure of that dear child, was more overwhelming to me, than any of the scenes through which I have lately passed. It is a mysterious providence, that she should go to such a distance from her parents and brothers, to meet the king of terrors, and to find her grave; but the reasons for this additional trial will be explained hereafter. God has done right. All the circumstances of her sickness and death were ordered in infinite wisdom. She was to die in your family, and before your eyes, and the eyes of your children, and other relatives, while we were ignorant of the distressing scene. I desire to submit to the will of my heavenly Father, and to be humble under this repeated and heavy stroke.

"I lament my unfaithfulness to her, and now God has taken her away from my care, no more to return to me. I know he has disposed of her in righteousness; I have no complaints to make, though I feel greatly bereaved. The Lord alone can support my companion and myself under this affliction. We beg for an interest in your prayers,

and the prayers of all our friends in S., who know the way to the throne of grace. I can say in the language of Job, 'Have pity upon us, have pity upon us, O ye our friends! for the hand of the Lord hath touched us.'

"The visit of my dear child at S., on which she had long reckoned, instead of affording you joy, has occasioned you much care, anxiety, and distress. You have stood over her dying bed, and with other relatives followed her mortal remains to the grave. I pray God to reward you all for your kind attention to her whom you will see no more, until you meet her in another world. I pray God to sanctify the whole scene to your family, and to all the kind relatives who ministered to her. Accept my thanks for every token of your sympathy and kindness to one who was so dear to us."

Extracts from other letters, written as these scenes were opening to him and his family, though they contain some repetitions, will here be inserted.

"*June* 18, 1825.

"Dear Friends,

"Yesterday I received your letter, giving us an account of the funeral solemnities of our dear departed daughter, which, while it is deeply affecting to our hearts, and has caused the tears to flow, has brought us under renewed obligations to you, and other friends who have taken such an interest in our uncommon afflictions. * * * Perhaps God has denied us the privilege of ministering to her, and giving our counsel in the last moments of life, because we were so unfaithful to her when she was with us and in health. * * * I have thought her death might be the means of saving some of your family, or some of her relatives in Sandwich, though the mournful scene was hidden from the eyes of my family.

It is my fervent prayer that it may be sanctified to us all, and though at present grievous, it may hereafter yield the peaceable fruit of righteousness.

"Tuesday morning, June 21. On the Sabbath our meeting-house was filled to overflowing, and Rev. Mr. Burt, of Great Barrington, improved the affecting death of our daughter, by addressing us from Psalm xlvi. 1—'God is our refuge and strength, a very present help in trouble.' It was a consoling sermon, as the only unfailing source of comfort was presented to us. We have a satisfaction in witnessing the attention and sympathetic feelings of so many friends; but we are not to expect, that our loss can ever be made up in this world. The places which once knew her, in our family and elsewhere, will know her no more forever. But God can bestow upon us that which is far better than sons or daughters. Let us have a daily interest in your prayers, and let all our friends know that we ask the same favor of them.

"That the Lord may be your portion, is the prayer of your affectionate but afflicted friend."

"*July* 17, 1825.

"Dear Friends,

"In this day of affliction and bereavement, we have been constantly passing from one scene to another, all of which have been fitted to excite the tenderest emotions in our wounded hearts. On Friday of last week, Mr. B. arrived with our dear departed Lucy's trunk and clothes, and on the same day and nearly the same hour, our dear Harriet's trunk and clothes were brought to us from Ogden, which Mr. Church had desired Lucy to preserve for his little daughter. It was a wonderful providence, and yet it was almost too much for our frail natures to endure. We could look on the garments which they once wore, but were compelled to think of them, as being in

their graves, and forever gone from this world. Nothing could calm our minds but a consciousness that the Lord had done it. Our house is a house of mourning. It is a lonely place, and yet God's mercies are very great.

"The debt of gratitude which I owe to you and to our numerous other friends in S., for your unwearied attention to the distresses of our daughter, is one I can never discharge. Do accept our thanks; and do express to them all the sense of obligation which we feel. The trying situation of our beloved daughter excited your pity, and caused you many anxious hours and wakeful nights. I pray God to sanctify the solemn and affecting scene to you all. I have repeatedly read every letter, and watched every expression relating to her sickness and death. I feel an obligation to all our friends, who have written. May the Lord reward them. I feel an obligation to Mr. H. for his kind and faithful visits to her, and also to Dr. L. for all his services gratuitously bestowed. * * *

"How little we know of what is before us! I am sometimes ready to say—O that Lucy had returned with me from Boston, or that I had accompanied her and Joseph to Sandwich, that I might have been with her, in the last conflict. Infinite wisdom saw it not to be best. I must be still. I think I do not murmur, though I have lost a child dear to my heart, beyond the power of language to describe."

"*Aug.* 25, 1825.

"Dear Sir,

"I have not written to you since the last shock we experienced in the death of our dearly beloved daughter Lucy. On many accounts this was the heaviest stroke which has fallen upon us, and coming so soon after the other heavy bereavements, in the removal of Alvan and Harriet, it has been seemingly more than my frail nature

could endure. She died from home, and though kindly attended by sympathizing relatives, they were all strangers to her. Not one of my family witnessed the distressing scene. Lucy has gone, no more to return to us. That near earthly tie which gave her such a place in my affections, is forever broken. She was a desirable child, and amiable in her disposition, but I had not that evidence of her union to Christ, that I had in the case of her sister. I know that God has disposed of her in righteousness, and I desire to be still. It is a humiliating thought that I should need such repeated and heavy corrections. It becomes me to walk softly all the days of my life. God has done right, and he must be my 'refuge and strength' in this day of trouble. My house is lonely, and probably will never again appear to me as formerly it did. I am now sensible that I lived in great prosperity for many years, and was criminally insensible of God's goodness to me and my family. O that we may all derive lasting profit, by being brought into the furnace of affliction. Let us have an interest in your prayers, that God may be glorified in us and by us, now we are brought under his mighty hand."

"*Sept.* 17, 1825.

"My dear Companion,

"While I seat myself to write you a single line as a token of affectionate remembrance, I trust if God in his providence has enabled you to prosecute your plan, you are on your way from Boston to Sandwich. I have however had my fears, that riding in the cold damps of the evening and morning might affect your health. As no information has been sent back, I hope that all is well. Still I desire to be prepared for the events of Providence, whatever they may be. My house has for many months been lonely, and almost every object reminds me of the

great changes which have taken place. Since you and J. left us, we have been mercifully preserved. We proceed with our usual order and regularity. Cousin L. takes your place in managing and superintending the concerns of the family, and gives full proof of her fidelity, activity and skill. A. is my companion in the silent hours of the night, and sleeps as sweetly, as if the world had no sorrow in it. Our granddaughter is as happy as ever, and has no more to say of her grandmother, than she had of her aunt Lucy when she left her to return no more.

"Your visit at Sandwich must be such as you never before made. I pray God to support you, and to keep you from dishonoring his holy name. You will doubtless hear from sympathizing friends many things respecting our dear departed child which have not been communicated in letters. You will see the room from which her immortal spirit took its flight, and the rising earth which covers her once fair form. But, my dear, you must look beyond these mournful objects, and keep in mind that the Lord Jesus has declared himself to be, 'the resurrection and the life.' All earthly scenes will soon pass away, and we shall be where these ties which bind us so strongly to earthly friends will be dissolved. I desire to feel more sensibly that I am a pilgrim and stranger in this lower world. I hope that you, and your son who is with you, will greatly profit by going to Sandwich, though the deep wounds will be opened afresh. Let it appear to our friends, who have borne such a part in our afflictions, that you truly mourn, but mourn without murmuring.

"From your affectionate but afflicted husband."

Birthday reflections. "Feb. 2, 1826. I have renewed occasion this day to record the goodness and tender mercy of my heavenly Father, which have been extended to me, the chief of sinners, another year. My unprofitable life

has been precious in his sight, and he has enabled me to pursue the work of the ministry, though my health, at times, has been very feeble. One Sabbath I was not able to attend public worship, which has been a rare occurrence during my connection with this people; there having been only six Sabbaths in thirty-four years, in which I have been detained from the house of God, in consequence of sickness. The past has been a year of great trials. The long sickness of my beloved daughter occasioned me many days and nights of much anxiety, and her early death has been a sore bereavement. But hitherto God has supported me, and, if I know my own heart, has kept me from murmuring. I have less to attach me to this world; and yet none of my bereavements, nor all of them combined, have diminished the excellence and importance of the kingdom of Christ. Though earthly friends, and those on whom I have placed great dependence, have failed me, yet I find the Saviour is the same, yesterday, to-day, and forever.

"I desire to be thankful, that I have seen the unhappy difficulties in the church, which have occasioned me much grief, brought to a termination, by public confessions of the brethren in fault. The church has since had many pleasant and profitable meetings, and I have hoped to witness a revival of religion.

"The correspondence which I have maintained with my absent children has been a source of comfort to me, and with one of them, ———, it has been truly refreshing, as he uses a new language. I fondly cherish a hope, that he has passed from death unto life. Such blessings are among the richest which God ever bestows upon a family.—I record with tears of lamentation, the consciousness I have of great unfaithfulness in all the relations of life. May God forgive me for Christ's sake, and by the special communications of his grace, make me

more faithful, more humble, and more disposed to live in constant readiness to close my labors, and give up my account. To him let all the glory be given."

"*Feb.* 25, 1826.

"Dear Sir,

"I rejoice to learn that you still have some tokens of the gracious presence of Christ among your people. I hope the Lord will make you humble, and inspire you with wisdom and zeal. We are earthern vessels, and can do nothing of ourselves. It is not in our power to make an awakening among our people, which will result in lasting good. We are bound to be faithful; but we must ascribe all the glory of saving an immortal soul from death, to Christ and the power of his grace.

"Since you was at my house, I have been more encouraged with respect to my own people, than I have been for three years past. Many of the church are much awake. Our meetings have been interesting and frequent, and very solemn. I proposed to the church, a fortnight since, to visit every family in the town, and call upon every individual to attend to the concerns of the soul. The church unanimously consented. In this work we have been engaged for some time, and it has been truly a pleasant work. I have myself visited nearly thirty families, conversed and prayed in them all. At a meeting of the church, yesterday, we had returns from the visiting brethren, whose faces, as it were, shone as they related what they had seen and heard. We hope for blessings—though we are unworthy."

"*May* 19, 1826.

"Dear Madam,

"I have heard of the providence of God, which has a second time deprived you of a partner, and written you

a widow, to be a mourner the remainder of your days. I heartily sympathize with you under this new and sudden bereavement, which, by reason of age and feebleness of body, you will sustain with more difficulty than when the rod was laid upon you in younger life. The event, though deeply afflictive, has taken place according to the appointment of infinite wisdom. You was favored to live with your late husband, and to experience his kind attention more than thirty years, which you ought to esteem a favor from your heavenly Father. He reached a good old age, and could not have ministered to you much longer. You will soon follow him, and I hope his removal, and the circumstances attending his death, will be the means of quickening you to prepare for the great change. We are all imperfect and sinful creatures; transgressors of a righteous law, and our only hope of pardon and salvation must be founded on Christ, the rock of ages. I trust you believe in him as an almighty Saviour. Though you have no son to lean upon in the decline of life, yet you have three daughters, who will do every thing in their power to render your life comfortable and happy.

"I find, as you do, that the number of my early friends and acquaintance, is now rapidly diminishing. Great changes have taken place in my own family. My two beloved daughters have been cut down in early life, and while enjoying the fairest worldly prospects. Two of my sons are also sleeping in the grave.

* * * "I know you will all be glad to see my son W., for his parents' sake, in whom you will see some of the features of his father, though he has less than E. He will visit the grave of his dear sister Lucy, the recollection of whom always calls forth a sigh.

"I remain, as ever, your affectionate friend."

"*Aug.* 22, 1826.

"Dear Friends,

"A holy and righteous Providence has again brought me and my family into the furnace of affliction, and our distresses and anxieties, for some weeks past, have been indescribably great. Our dear son Chauncey, who has been residing with S., at Farmington, in the State of New York, two hundred and seventy miles from here, was attacked, the first of this month, with the typhus fever. In its commencement it was mild—but it soon prostrated his strength, and deprived him of his reason and the power of speech. We immediately sent his brother W. to assist S. in taking care of Chauncey, who found him much lower than he had anticipated. He apparently knew nothing that was passing. My son E. and Mr. C. reached the place before W. Last Saturday, we expected the mail would have brought us the heavy tidings of his departure from this world; but he was alive on Wednesday morning, the 16th. We are now anxiously and tremblingly waiting the arrival of this day's mail. What message the Lord has for us, we know not; but our hopes are very faint indeed of receiving a favorable message.

"You have now an imperfect view of our present trial. Let us have an interest in your prayers, that we may be sustained under the repeated chastisements of the Lord. Should we hear that Chauncey is living, and like to continue, Mrs. H. and I propose to set out to-morrow and go to his assistance. The journey is long, and the season of the year will render it tedious; but we must rely on the mercy and protection of our heavenly Father. Acquaint our friends in S. with this new trial which we are called to endure, that we may have their sympathy and their prayers."

"*Aug.* 29, 1826.

"Dear Friends,

"I wrote you last week, informing you of the new and heavy trial which God, in his holy providence had brought upon us, in the distressing sickness of our dear son Chauncey. We were kept in suspense, not knowing what message the Lord had to send to us, until last Saturday, when the mail brought us the deeply afflictive tidings of his removal from this world. W. wrote us that he closed his mortal life as the sun arose, on Friday morning, the 18th inst. It does not appear that he ever recognized W., though he had been with him ten days, and constantly ministered to him. S., W., E., and Mr. C., were present to witness the affecting and heart-rending scene, and followed his mortal remains to the grave.

"How mysterious is this dispensation of Providence! Chauncey had not reached the age of sixteen. He was one of the most promising of my children—intelligent, active, and obedient, and a perfect picture of health. But the Lord has cut him down in the bud of life, and I have no doubt he has done it in righteousness, and in his great faithfulness to our souls. The world, which appeared empty before, now appears more so. I desire to be still, and to walk softly before the Lord all the days of my life. Truly I have been trained up in the school of affliction, and I hope none of us may fail of being partakers of God's holiness.

"On the Sabbath, Dr. Shepard was with us, and preached a funeral sermon to a very great concourse of people, who appeared to sympathize deeply with us, as I trust you all will, on hearing the mournful intelligence. * * * The bodies of our dear Lucy and beloved Chauncey are sleeping in their graves, four hundred and seventy miles apart. These events wear upon our frail natures, and we need constant support. Do entreat all

our friends who know the way to the throne of grace, to pray for us."

Such were some of the letters written by this father while in the school of affliction. In his diary is this record:

"August 18, 1826, my son Chauncey died at Farmington, Ontario county, New York. He was attacked by a fever, the last of July, and about the beginning of August he was entirely confined. His brother Stephen, with whom he lived as a clerk, gave me early notice, by letter, of his sickness, though he was not apprehensive of his being in danger. My own mind was at once greatly alarmed. I saw the rod of Jehovah again lifted up, and anticipated another heavy stroke from his holy hand. Fear and trembling came upon me. Chauncey was a beloved son, and now sick at the distance of two hundred and seventy miles. He was amiable and affectionate, and a child of much promise, but I had no evidence of his adoption into the family of the Redeemer. I was conscious of having greatly failed in my faithfulness to him, as a sinner, as a candidate for eternity, and as a child committed to my care. Neglected opportunities I could not now recall. I was brought into great straights, and my soul was in anguish. I could not see him, but I attempted to carry his case to the throne of my heavenly Father, and there to plead for him. I thought I could leave it wholly with God to decide with respect to his living or dying. I was compelled to say, 'Thy will be done.' For three weeks I was kept in a state of painful suspense. At length the heavy tidings reached me that he was dead. The voice of God, in this event, was like a peal of thunder; yet the hand which smote me, sustained my deeply afflicted soul. Though greatly bereaved

and often bereaved, I feel disposed to justify God and be still. I had long before acknowledged myself and my children to be at the disposal of the Lord, both for time and eternity. To murmur, therefore, I durst not, and I could not. I have now been called to part with five of my children, and all of them at an interesting age, and four of them in the short space of two years. Chauncey, though large in stature, and of a mature mind, had not reached the age of sixteen. The last five years of my life have been filled up with important changes in my family, and with scenes of affliction, which have been peculiar. On reviewing them, I am often led to adopt the language of Job—'Lord, show me wherefore thou contendest with me.'"

"*Oct.* 24, 1826.

"Dear Sir,

"I thank you for your short but excellent letter of the 3d inst. It is one of the many tokens of our having sympathizing friends, far and near, under the repeated and heavy chastisements which we have experienced from a faithful God. I have not language to describe to you the scene of affliction through which I passed during the month of August. The distressing sickness of my beloved son Chauncey, commenced about the beginning of the month, of which I was early apprised; and then the arrival of every mail from the west, produced tremblings of heart, which showed me my weakness, and my want of that entire resignation to the divine will, which adorns the Christian character. It was a time of extreme anxiety. The struggle was great. The death of that healthy, active, and promising child, was an event unexpected. I was not prepared for it. But the dear child is gone, never more to return. I need not inform you that I feel greatly bereaved. In the short space of two years, I have been

called to part with four children of mature age, and under circumstances peculiarly trying. I know the Lord hath done it. He is infinitely wise and cannot err; he is infinitely good and cannot be unkind. I desire to bow to his will. These heavy strokes from his holy hand, I have deserved. My children were affectionate, and in my own eyes lovely, and I have doted too much upon them. I have loved them too much as being my own, when I had given them away to God. I think I do not murmur, though I feel sensibly the smart of the rod. I attempt to justify God in all the dispensations of his providence, and I delight to do it. The world looks very empty, and my house is a lonely place. I expect it will always appear so, as long as I am permitted to occupy it.

"All my surviving children, six sons, have returned to the paternal mansion, and spent some time with us. They have often been at the domestic altar with their parents, and they have accompanied us to the house of God. They have united with me in singing his praises. This has been an interesting and comforting scene. But they have finished their visit and have left us. What changes have come upon me!

"There is an interesting state of religious feeling among my people. Last Friday we observed a day of fasting and prayer. It was appointed for the church, but it was understood that others might come to the public meeting, many hundreds assembled. The meeting was solemn. Last week there were two hopeful conversions. We are looking for a shower of divine grace, though we are infinitely unworthy of such a favor.

"I rejoice in the mercies of God to you and your family; but I hope you will not forget that you live in a dying world.

"That you may be a faithful and successful minister of Christ, is the prayer of your affectionate friend."

"*Oct.* 24, 1826.

"My dear Friend,

"I thank you for your kind letter, by deacon F., which he gave me with his own hand. It is a comfort to be remembered by others when we are in trouble, and especially by old friends. I have known you from my youth, and you have known something of the prosperity of my family, in years which are gone.

"My children, eleven in number, were all healthy, active, affectionate and obedient, and all lived to mature age. Five are not. I have felt the disruption of many near earthly ties. My children I loved with strong affection; but they were not my own. This I acknowledged in the most public manner soon after their birth. Some of my deceased children gave me every reason to hope they had an interest in Christ, and they all knew the way of salvation, and often, in health, manifested tenderness of mind when addressed on the subject. But we are poor judges of the hearts of our children and of others, and of our own too. Though I felt such an interest in these children, I fully believe God had the best right to them. I know he has disposed of them in righteousness, and for his own glory. I dare not murmur. If I know my own heart, I do not murmur. In his great faithfulness God has afflicted me, and all will be well, if thereby I may be a partaker of his holiness. I have six sons living, all of whom have spent some time with me this fall. The eldest, S., was married a few weeks since, and is connected with a hopefully pious young lady.

"There has been, for months past, more than ordinary attention to religion among my people. Four were added to the church the last communion. Others are rejoicing in hope. Our meetings are frequent, they are thronged, and solemn. To say the least, there is considerable excitement, and we are hoping many will be persuaded to

forsake all for Christ. No saving effects, however, will be produced without the influences of the Holy Spirit. I have a deeper sense than I formerly had of the entire depravity of the human heart. But I fear many, who have much zeal in religion, at this day, are losing sight of this truth which is clearly taught in the holy scriptures.

"You have almost arrived to the common age of man, and though at present active, must view your departure as drawing nigh. I hope you will abide firm and unwavering in the doctrine of Christ. Since the death of Dr. Catlin, who had completed sixty-eight years, I have been the oldest pastor in the county of Berkshire, though I am not yet fifty-nine. As we advance in life, we should imbibe more of the spirit of Christ, and learn of him, who was meek and lowly in heart. I believe with the apostle, that charity, or holy love, will lead us to esteem others better than ourselves.

"Mrs. H. unites in Christian salutations to you and Mrs. W., with your friend and servant."

CHAPTER IX.

HIS LABORS IN REVIVALS AMONG HIS PEOPLE—HIS TRIALS NEAR THE CLOSE OF HIS MINISTRY—HIS VIEWS OF THE LABORS OF EVANGELISTS.

BIRTHDAY REFLECTIONS. "Feb. 2, 1827. Having seen the close of another year, and witnessed its changes and trials, I would now record as a memento for myself, the goodness and forbearance of God in continuing me a prisoner of hope. I have again been put into the furnace, but he has kept me from being consumed. He has enabled me to stand in my lot, as a minister, and to do something to promote his cause. Several of my people have been hopefully renewed, and have taken the vows of the most high God upon them. I have witnessed an increasing attention to the concerns of the soul for some months past; and now, while I am writing, the dews of divine grace are falling upon my people. Indeed I may say there is an appearance which, as to the effects, resembles 'a rushing mighty wind.' The people assemble in crowds whenever there is a religious meeting, eager to hear every word that is spoken. It has become a solemn and critical time. As there are now, in this land, and especially in some churches in the western part of the State of New York, many novel measures adopted to

promote revivals, and many errors prevailing, I rejoice with trembling. I feel that I need much wisdom, much grace, and not a little bodily strength. My rejoicing is, that the Lord can carry on his own work—that he has mercy on whom he will have mercy, and that he can bless the weakest means. To him I again commit myself, my family and my people."

"*March* 28, 1827.

"My dear Brother,

"I have received three letters from you, since I have written. My time has been so completely occupied for three months past, that I have been obliged to neglect my correspondents, though I love you and the rest of them as much as ever. The attention among my people began with the commencement of the year, and for two months has been the most powerful I ever witnessed, and resulted in more conversions than I have ever known here, or in any other place. We seemingly have had one continued Sabbath. The members of the church, male and female, have devoted themselves to the work, and I have attended two and three meetings, in some part of the town, every day during two months, and have been in a meeting every evening excepting Saturday, and yet I am alive. Deacon ——, of ——, labored with me nearly three weeks, and wrote the account of the work which you saw in the Observer. Mr. —— was here longer, and it was more difficult to guide him than all the others. I am now alone, and the work as powerful as ever. I never performed so much labor in three months, and never felt so much solicitude for my people; but hitherto the Lord has sustained me. I have sometimes felt that I should sink under the weight of labors, cares and anxieties. More than two hundred express a hope of having passed from death unto life. I have had an inquiring meeting every

week since January, at which there are generally not less than one hundred souls. There has been so much excitement, that it has been exceedingly difficult to guide. I do not expect that all who have expressed a hope will endure. It will be strange if they should. Some appear remarkably well. In many instances whole families are rejoicing in the Lord, and the number of new praying families is increased beyond any thing I have ever known.

"Mrs. Hyde unites with me in Christian salutations to you and your wife."

"*July* 26, 1827.

"Dear Friends,

"I have heard nothing from you for several months, and am ignorant of your joys and sorrows. Having children abroad, I suppose your time for letter-writing is principally devoted to them. My own time has been so occupied among my people for six months past, that I have written but few letters to distant friends. The labors I have performed, and the anxieties I have endured, have much impaired my health, and rendered me incapable of any extra service. * * * I am now gathering into the fold the hopeful subjects of divine grace, during the great revival in this town the present year. On the first Sabbath of this month, we received fifty-two into the church, thirty of whom were heads of families. Seventeen more have been examined and propounded. We expect another large accession the next communion. Our meetings are still frequent and solemn, though there is an abatement of that engagedness which we have witnessed in months past. The Lord hath done great things for us, and our obligations to praise him for his sovereign mercy, are immense.

"When I think of S., my heart is deeply affected,

There my once beloved daughter Lucy finished her mortal course; there lie her once active limbs mingling with their native dust; and there are the kind friends who ministered to her in her last struggles. May the Lord bless you all.

"Sometimes I wish to visit the place where she drew her last breath, and the grave-yard where her emaciated body was deposited; at other times, I feel as though the scene would overwhelm me. You, my friends, have hitherto been preserved from drinking of such bitter cups as have been presented to us. I hope you will be thankful.

"Write soon, and gratify your affectionate friend."

"*Dec.* 17, 1827.

"Dear Sir,

"It is a long time since I have seen you. Why did you not come to my help during the season of refreshing from the presence of the Lord, which we enjoyed last winter and spring? I know you saw some obstacles in the way; but I thought you would not be unmindful of my age and infirmities, and that I should see you and have your assistance. My labors and anxieties during the whole year, have been very great. We have been gathering into the fold the subjects of this work, and have received to our communion one hundred and seven. All these I have visited, in person, and some of them repeatedly, before I introduced them to the church. It has been a laborious task, though interesting and pleasant. Rarely have I been out of this town for a year. My health has become considerably impaired; though I have stood in my lot, and attended several meetings every week. The present number of this church is three hundred and fifty. When I think of having all these under my pastoral care

and watch, I am ready to exclaim, as the apostle did, 'Who is sufficient for these things?' Hitherto, the Lord has sustained me under my labors and trials, and I desire to bless his holy name.

"I have noticed with pain the dismission of ministers in your vicinity and in other parts of the country. The Head of the church is frowning upon us. Are you aware that errors and delusions are creeping into the church? What work men are making of the religion of Jesus Christ? I greatly fear the consequences of the *new measures* to promote revivals of religion in the western part of the State of New York. The division has begun among ministers, and among those who are called evangelical ministers. The evil is incalculable. Some very popular ministers, called orthodox, in your State and in this, are rapidly verging towards Pelagianism. Never did I see the church in greater danger, though it is an age of revivals, and of unparalleled missionary efforts. May the Lord preserve us from going with the current. We must watch and pray."

Birthday reflections. "Feb. 2, 1828. The patience and forbearance of God have been exercised towards me, threescore years, notwithstanding all my ingratitude and abuse of his goodness. I am now classed by my juniors, and must class myself, among the aged; though it seems but yesterday that I was a youth. I desire to record the goodness and mercy of God, and to praise his holy name, that during another year of my pilgrimage I have been favored with so much health and strength. I have been permitted to witness another wonderful work of divine grace among the people of my charge. This has greatly increased my labors and anxieties; and though I have had many trials to encounter, and some which have arisen

from quarters that I did not expect, yet the Lord has sustained me, and suffered me to stand as a watchman. To gather the converts into the church has been a great work, far greater than after any former revival—especially to lead them cordially to acquiesce in that part of the Confession of Faith adopted by the church, which makes the sinner wholly dependent on the sovereign mercy of God. There is at this time, so far as I can learn, a prevailing desire throughout the land to have this all-important truth explained away. Many young preachers, who are zealous and popular, give instructions to sinners which savor too much of Arminianism, and the influence of such instructions is spreading. It has been felt among my own people; but God is above men, and he can, and will, support his own truth. Notwithstanding this influence, I have been instrumental of bringing one hundred and sixteen souls into the church, since last July. I trust more will come forward and join themselves unto the Lord. Others, I expect will go back to the world; and some have already done it, who for a time were confident of their good estate. I have lived to embrace a number as disciples of Jesus, of whose conversion I had nearly despaired, as they had lived through so many revivals. Truly may I say, 'The Lord has mercy on whom he will have mercy.' I once more resign myself, my family, and people, into the hands of Him who worketh all things according to the counsel of his own will. May his grace be sufficient for me."

"*Sept.* 24, 1828.

"Dear Sir,

"I received, some weeks since, by the hand of Mr. H., a very valuable present from you, The Remains of our dear departed friend, Rev. C. Wilcox. It is an interesting volume, and will be read with pleasure and

profit by all men of taste and piety. Mr. Wilcox, as an epistolary writer, as a poet, and as a divine, was pre-eminent for one of his years and advantages. His sermons far exceed my expectations. Though dead, he has often spoken to my people at the third meeting on the Sabbath; and he has been heard with deep interest.

"On the last Sabbath I received a short letter from you, giving an account of a work of divine grace among the dear people of your charge. This intelligence, if I mistake not my own feelings, has greatly rejoiced my heart. May the Lord guide you at this important time, when every word you speak, and every measure you adopt, will have such a lasting influence on immortal souls. Gladly would I spend a few days with you, to be an eye-witness of what the Lord is doing for you and for your people; but I have been so much from my own people of late that I must deny myself the pleasure.

"Bear us on your heart, when you approach the throne of grace."

"*Dec.* 18, 1828.

"Very dear Sir,

"Your last letter relieved my mind from much anxiety respecting your health. From the accounts I had received, I concluded you would be laid aside, as a broken vessel, for this winter, if not finally. It seems the Lord of the harvest has suffered you to resume your work. I hope he gives you grace to be very humble and grateful. You have seen a season of 'refreshing from the presence of the Lord,' among your dear people, and I trust the number of praying persons is considerably increased. Give God all the glory. Human wisdom and human efforts never humbled the proud heart of any one of Adam's fallen race.

"I have exactly the same views of the best means of

promoting a revival of religion, which you so cautiously expressed in one of your late letters. Foreign aid, at such times, is often very dangerous. A faithful, praying, exemplary minister, is clothed with salvation, and his best aid in a time of revival, and at all times, is a praying and active church. The plan of sending out evangelists, as *revival men*, where there are settled pastors, is no part of that wisdom which is from above; it comes from a bad source. If pursued, it will distract and rend the churches. It is to me strange, that some of my brethren, whom I highly value, should advocate this plan.

"We are about to publish a statistical account of Berkshire. This has led me to take a retrospect of some events which have occurred during my ministry of more than thirty-six years. In this time 624 have died, of whom forty-four had passed 80 years. Two male members of the church only remain, who were in town when I was called to be the pastor. I have received 634. The present number is between 350 and 360. Four stand propounded. The thought of having such a charge is, at times, overwhelming. Some of those who appeared to run well, begin to wander. This gives me great pain. To watch over so many souls as are committed to my charge, requires much wisdom, much grace, and more bodily strength than I now possess. I attend several meetings each week, and, at this season, am obliged to be out evenings. The Wednesday evening conference, which has been maintained ever since my ordination, as it is a movable conference, carries me some distance from home.

"I have mourned over the unhappy case of Mr. ——, but I have always supposed that you overrated him. You once expressed a wish to me that he might be honored by some of our colleges. There is no knowing what his

religious sentiments will be ten years hence, if he should live. He has begun to go off in a tangent. Lord, what is man! 'Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.'"

Birthday reflections. "Feb. 2, 1829. This day, I stand a witness for the holy God, of his wonderful patience and forbearance exercised towards the chief of sinners. In his great mercy, he has borne with my ingratitude and unfaithfulness, as a parent and as a minister another year. I desire to record his goodness, in preserving my health and activity, so that I have been able to enter his courts every Sabbath, and to dispense his word, and to attend, on an average, three meetings, besides those on the Sabbath, every week. In his good providence, he has given me opportunity to attend many interesting meetings abroad, especially the anniversaries in the city of New York, and the General Association of Massachusetts. On the last mentioned occasion, I had a call to preach, in the hearing of a large number of ministers.

"During the year, I have been instrumental of receiving more than thirty into the church. But the Lord has not left me without some severe trials, occasioned by an unchristian spirit in some of the members of the church, and by the backsliding of some of the young converts.

"I have witnessed a remarkable check to the progress of intemperance among my own people, and throughout the land, in which, the hand of a wonder-working God has been visible; and also a check to the open violations of the Sabbath.

"The Lord has graciously preserved the lives of my

companion and six sons, and has not suffered death to enter my family circle.

"And now, as in his presence, I renewedly dedicate myself and my surviving children to him, to be his forever and ever. May the Lord have mercy on us, and save us with an everlasting salvation. To him let all the glory be given."

"*July* 6, 1829.

"Dear Sir,

* * * "The floodgates are now open, and the desolating evils, which I have long expected, are beginning to be realized. Many churches have lost their stability of character, and purity of doctrine. The hands of ministers are weakened, in consequence of a certain course of things; and a spirit has gone abroad, against the influence of which, all reasoning is without avail. I have heretofore spoken my mind to you freely on this subject. The Lord in his great faithfulness is correcting his people, and we deserve it; for we have not given him the honor and glory, when we have been eye-witnesses of the great things he has done for us. Old errors are springing up again to try the faith of God's people. But Zion's God reigns."

"*Jan.* 18, 1830.

"Dear Sir,

"I had a few moments with Mr. B. on his return, who gave me a short letter from you, for which accept my thanks. I rejoice to hear of the health of your family, and regret to learn, that you are still suffering from the complaint, which attended you many years ago. I hope you are enabled to view it as Paul viewed his thorn in the flesh, a needful correction; and that you will be abundantly consoled, as he was, with the promise, 'My grace is sufficient for thee.'

"I perceive you have some trouble among your people, growing out of temperance movements and sectarian zeal. This is not strange in this fallen world, and should not operate as a discouragement. Such battles we must expect to fight; and to hope for success, we must put on the whole armor of God. We are too apt to put on Saul's armor, and rely on our own wisdom and strength. When we do this, we must expect defeat and mortification. * * * It is a time of great security in sin, throughout this section of country so far as I know. I tremble for the churches, because there is such indifference manifested, with respect to the peculiar doctrines of the cross. It is dangerous to spread their sails, they have so little ballast. How much reason, however, we have to rejoice that Zion's God reigneth, and that he is overturning, and preparing the way for the exhibition of a holy kingdom, purified from error and dross. * * * Remember your children are mortal. Once you stood alone, now you are a broad mark for trials."

Birthday reflections. "Feb. 2, 1830. The anniversary of the day in which I first drew the breath of life and commenced an immortal existence, has returned. On a review of my pilgrimage, which has been protracted beyond the most of those who came on to the stage with me, I find innumerable mercies to acknowledge, all of which have flowed to me, an unworthy and vile sinner, through that wonderful channel which my Lord and Saviour opened, when he died on the cross. I think I have been enabled to have a brighter sense of the character and mediation of Christ, and of my amazing indebtedness to him, the year past, than in any former year. Truly Christ crucified is the wisdom of God and the power of God. Not the least ray of hope can I discern for myself or others, only on the ground of his righteousness. To

his atonement and intercession am I wholly indebted for the blessings I enjoy, both temporal and spiritual. And now, as in the presence of God, I call upon my soul and all that is within me to bless Him, who is the author of my existence and the preserver of my life, that I am continued in the world until this day. I here record anew his mercy and patience, in favoring me with health, activity, and reason, beyond what is common to those who have reached my age. I desire to bless him that I am allowed to officiate as a minister of Jesus Christ, and to guide the flock committed to my charge when but a youth; and that I have witnessed its increase, notwithstanding the ravages of death. Some special providences have occurred in relation to certain individuals in the church, who for some years have manifested an unchristian spirit, and occasioned many anxieties in my mind. I desire to keep his hand in view in all the changes I witness from year to year, and pray that I may be kept humble, and be guided by his Holy Spirit. One generation has passed away since I commenced my labors in this town, and I am now attempting to guide and instruct a new one. O that a sense of my responsibility might be deeply impressed upon my mind, and may his grace be sufficient for me."

"*April* 13, 1830.

"Dear Sir,

* * * "I notice with much trembling the progress of error in this land and in the churches of New England. The New Haven scheme of theology is a broad step-stone to Arminianism. You may possibly live to have your attachment to the Lord Jesus Christ brought to a severe test. The doctrines of sovereign grace are more and more discarded. But let us stand fast in the Lord. Zion's king is greater than men." * * *

"*July* 8, 1830.

"My dear Friends,

"I learn by a letter from S. A. to her sister, that you have once more been brought under the chastening hand of the Lord. Sickness has been sent into your house, and death has invaded your family circle, and another promising grandchild has fallen. Your sufferings, your anxieties and your bereavements have all been the ordering of that holy God, who has been faithfully teaching you, all your days, to be wise for eternity. If he had not seen it necessary, he would not have laid upon you this rod. Perhaps you are all making too great account of this world, and too much undervaluing Christ, who died for you. In my own case, I have thought it to be a mortifying and humiliating consideration, that I needed so many corrections. May the Lord sanctify to you and your children the dispensations of his providence, so that you will all soon say from your hearts, 'It is good we have been afflicted.'"

On the same occasion, he wrote to the parents as follows:

"Afflicted Friends,

"I sincerely condole with you in the sore bereavement you have experienced. The Lord has again blighted your fondest hopes, in taking from your arms and from your bosom another dear and promising son. I pity you —I know how to feel for you, having been called to drink repeatedly of similar bitter cups. I hope these trying scenes will be sanctified to your souls, and that you will no longer neglect the great salvation. All the glory of this world is as the flower of the field, but the word of the Lord endureth forever. Go, my friends, to the Saviour for comfort. Accept our love and sympathy."

"*Oct.* 8, 1830.

"My dear Friend,

"I thank you for your letter of the 17th ult. by Mr. L. You had not before written me for many years, and I began to draw the conclusion that you had entirely laid aside your pen. When I was at F. last, I saw you but a few moments, as you was occupied with some public business. Once we were young together, but now we are old and grey-headed. I have passed through many changes and trials. The Lord gave us eleven children, and I have many times come around the family altar with ten. My daughters Harriet and Lucy are both dead, and three of my sons, Alvan, Charles, and Chauncey. Only one son is now with us. You have had no family of your own, yet you have followed to the grave the most of your early acquaintance, and I believe all your father's brothers and sisters. The grave, my dear friend, awaits us. You have now reached the age of my father, when he died, viz. sixty-six. The day of reckoning will certainly come. And what should we do as sinners, were it not for Jesus Christ? I hope you have that peace which he gives, and which he alone can give.

"That you may have much of God's presence in the evening of your days, is the prayer of your old friend and servant."

"*Nov.* 16, 1830.

"My dear Nephew,

"I thank you for the catalogue of your college lately received. Ours is not yet printed, or I would send you a copy. Your cousin A. is now a member of college, and I have many anxieties for him, as he is in a new situation and surrounded with many temptations. I hope you feel the importance of sustaining a reputable character, both as a scholar, and as a youth looking forward to some

useful sphere in life. Your parents have done much for you, and if you should disappoint their hopes, by any untoward behavior, or by neglecting your present advantages, you will bring their grey hairs with sorrow to the grave. I know their solicitude for you, by my own experience. If you love them, as I presume you do, let them have the consolation of knowing, that you are watchful of your conduct, and that you have the esteem of your instructors and of all the members of the institution. Avoid the company of those who cast off the fear of God, and who indulge in habits of dissipation, as you would shun a contagious disease. You are now passing through an interesting period of your life. Fail not of being a close student, and of forming correct habits. Do this, and you may be assured of being beloved and respected. On the other hand, if you disregard the counsel of those who feel an interest in you, evils inexpressible will follow. You will lose all the advantages which have been bestowed upon you, and grieve the hearts of your friends.

"I write as freely to you, as I do to my own sons, and I feel an obligation to do it, as you bear up the name of one of my sons, who departed this life at the age of seventeen, and a little before your birth."

"*Dec.* 9, 1830.

"Rev. and dear Brother,

"I have often thought of you and Mrs. P. since the death of your beloved son at W., whom I highly esteemed, and whose increasing usefulness was noticed by his and your friends with great satisfaction. It was truly a mysterious Providence, in view of which I know your mind can find nothing to assuage grief, but in humble submission to the divine will. I have tasted repeatedly of similar cups, and on that account, can say with more readiness and freedom, I sympathize with you and your bereaved family.

Such events are wisely fitted to show us the emptiness of this world, and the importance of resting all our hopes on the blessed Saviour. He is unchangeably the same. * * *

"You and I are now among the oldest ministers on the stage. I suppose you must have passed the common bound of human life, threescore years and ten. How astonishing is the patience of God towards us! and I must add, how little have I done for his glory!"

"*Dec.* 24, 1830.

"Dear Friends,

"By letters from cousin L. A., I have had knowledge of God's dealings with you, in the long and distressing sickness of your beloved son J., which has finally resulted in his removal from your care, and from this world. He has gone to give up his account to the righteous Being who made him, and he will no more return to you. It is the first breach among your numerous offspring, and you will find it to be a great one indeed. I know from my own experience, that your minds have been filled with anxious solicitude, while he was struggling with the disease which terminated his life, watching all his symptoms, and eagerly catching at the least gleam of hope in his case. When you saw the hand of the Lord laid upon him, you were doubtless convicted in your consciences of great unfaithfulness to him, while in health and when under your immediate care, as parents. That promising son, God in his faithfulness has taken from you, and your next meeting will be at the judgment-seat of Christ. Such thoughts must revolve in your minds, as you contemplate this solemn event. I have sensibly felt for you, I have pitied you, and I have often attempted to pray for you, that you might be sustained under this righteous rebuke, and be kept from dishonoring God. The sickness and death of J., as he was from home, brought fresh to my

mind the peculiar providences of God in relation to us, in the sickness and death of our dear children, Lucy and Chauncey, the former of whom languished and expired in your house, and before your eyes. In view of such scenes, how empty and fading all earthly things appear! But, my dear afflicted friends, they are manifestations of God's faithfulness to our souls and the souls of our surviving children. I hope and pray that this heavy trial will be sanctified to you all, and that it may be the means, through the agency of the Holy Spirit, of your being quickened in duty, and saved from your sins.

"Your dear deceased son was twice at my house, and I found him to be an uncommonly active and intelligent youth. He rendered himself very agreeable to us, and I have supposed his worldly prospects were as good as you could desire; but they are all blasted, and the disappointment is great. To comfort your souls, I must point you to Christ, the believer's portion, who is the same yesterday, to-day, and forever.

"Accept from me and my wife our tender sympathies and Christian salutations."

Birthday reflections. "Feb. 2, 1831. The long suffering of God, which I cannot sufficiently admire, has protracted my life until the return of another anniversary of my birth. When I consider how ungrateful I have been during my whole pilgrimage, and how unfaithful in all the relations of life, especially as a parent and as a minister of the gospel, I cannot but view his patience and loving kindness manifested towards me, as being wonderful. To the mediation and intercession of my Lord and Saviour Jesus Christ, I am wholly indebted, that I have not been cut down as a cumberer in his vineyard, and that I have been favored with so much health and strength, and enjoyed so many precious gospel

seasons. On a review of God's mercies the year past, I feel constrained to praise him, that my labors as a minister have not been interrupted by ill health. I have been able to preach every Sabbath, at home or abroad, and to attend three and sometimes four meetings between each Sabbath. God has enabled me also to perform several journeys, and to visit my sons at the west, and to preach the unsearchable riches of Jesus Christ in several places where I never before had spoken. In the church committed to my care, there has been an uncommon quiet, though but little spiritual life. Few have been added to our number. I have often trembled to witness the coldness and indifference manifested by the church, with respect to Christ and his cause, and the salvation of souls. I have also been conscious of partaking largely of the same unholy spirit, which has sometimes been a great burden to my soul. To the mercy of God I once more commit myself, my family, my church, and people; and to his righteous disposal, I commit my poor imperfect labors. O that I may have a brighter, and more abiding sense of his glory; that for me to live may be Christ, and to die may be gain."

"*Feb.* 26, 1831.

"My dear Sir,

"The Lord Jesus, in his infinite compassion, has again come into this place by his Holy Spirit, and is favoring this ungrateful and sinful people with another gracious visit. I have seen tokens of his presence for four or five weeks. The last two weeks have been remarkable for the frequency and solemnity of our meetings. Several obstinate sinners, perhaps sixteen or seventeen, have expressed a hope of having passed from death unto life. At the anxious meeting, last Monday evening, more than seventy were present in the lower room of the school-

house, while the church were praying above. Many of them had but a faint sense of the exceeding wickedness of their hearts; but some had deep feelings. Greater excitement I have never seen among my people; but what the result will be, I know not. I have been speaking all this week, from morning till nine o'clock at night. I am alone, and greatly desire you would come and assist me a few days. I write in haste, as I have soon to meet an appointment this morning. Pray for your fellow-laborer, now aged; pray for this church and people; pray that we may be all guided by the Holy Spirit, and that we may not fail to give the glory to God."

"*Sept.* 19, 1831.

"Dear Sir,

"Most gladly would I be with you and your people the present week, and try to aid you, if I could do it consistently; but I have been so much from home the past summer, that I feel compelled to decide against going. Duty calls me to attend to my own neglected vineyard. I have attended protracted meetings in six different places, reckoning one with my own people. They may be very useful, if properly conducted. They have been apparently blessed in many instances; but there is great danger of depending on means, and of losing sight of the testimony of God, where he says, 'Not by might, nor by power, but by my Spirit saith the Lord.'

"The church and world are in a state of commotion. While there is great excitement in almost every place, there is a disposition to pull down. The watchmen must stand firm, preach faithfully, and pray fervently. We all need to be chastised with many stripes, to be mortified to all worldly applause, and brought down into the valley of humiliation. May the Lord be with you, and all your brethren in the ministry who may be aiding you the

present week; and may your efforts and movements be guided by the Holy Spirit.

"Last week we had an anniversary of our Sabbath school, which was very interesting and cheering. More than four hundred youth and children were present, who were attached to the Sabbath school."

"*Oct.* 19, 1831.

"My dear Brother,

"I have been informed by Miss S., who attended one day, during the protracted meetings at E., that the efforts apparently excited but a little interest among your people, until near the close. This was wisely fitted to show you your dependence on God, and the great danger of relying on means, in opening the eyes of those who were born blind. I hope it had this effect on your mind, and on the minds of your praying people. The disease of the heart is too deeply rooted to be cured by human skill. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Miss S. thinks you had more tokens of God's presence the week after these special meetings, than when you were making your greatest efforts, and that quite a number expressed a hope of having passed from death unto life. If this be a fact, let God have all the glory. None is due to you, nor to any arm of flesh.

"I learn that continued meetings are to be holden, the present week, at F., and have been requested to be present. I should truly be glad to speak to my kindred according to the flesh, and the children of my early acquaintance, on that occasion. But I am stationed as a watchman on this part of Zion's walls, and I find much to do. It is not easy to break away from my stated labors. We have received thirty-nine into the church since July, and we shall probably receive several more in November.

I have been making an effort to rescue the Sabbath from profanation, and have obtained in this town five hundred subscribers to a pledge, that they will abstain from all violations of that sacred day, and use their influence to have their families and others do the same. Such a step, as you probably know, was recommended by the General Association of this State. I think it may result in good.

"Two of the churches, in this county, are now without pastors—Otis and North Stockbridge. In the former place there is at this time unusual attention to religion, under the preaching of a Mr. P. Mr. W., of Sandisfield, is on the borders of a dismission, and will probably be broken up. The people imagine he is not great enough for them. The minister of E. is nearly discouraged—but as he came to consult me, I labored to dissuade him from his purpose. Thus you see we have evils to encounter. We deserve them—and we need them. Berkshire has long been a favored spot, and we have gloried in our union and strength, and I fear we have provoked God to come out against us, and to stain the pride of our glory.

"I have this day been to visit Judge W., who appears to be drawing near the close of life. He has very little mind left. It has been an instructive lesson to me. O that I may profit by it. He is only sixteen years older than myself, and is entirely worn out."

"*Jan.* 30, 1832.

"My dear Brother,

"I have a desire to know how you succeed in the great work of the ministry at E., and this induces me to take up my pen and to entreat you to write me at length on the subject. You have now been there long enough to understand something of the state of the field in which you are called to labor, and what efforts are peculiarly necessary for a hopeful prospect of doing good. That

you have your trials and discouragements I have no doubt. No minister is without them, nor would it be safe for any one of them to spend his days in constant sunshine. I hope you will bear with the ignorance, apathy, and opposition of the people, as becomes a good soldier of Jesus Christ. Your field is sufficiently large, and I hope God will give you wisdom and strength, and patience and perseverance, to cultivate it. Let me exhort you to keep the example of Christ before your eyes, and also to remember, that it is fidelity and not success, which he will reward.

"The death of your class mate, Rev. C. J., is an affecting providence to me, and probably more so to you. He was licensed to preach, at my house, thirteen years ago. I always admired his modesty, and regarded him as a man of uncommon intellect, refined taste, and unaffected humility. He stood high among his brethren. The church has sustained a great loss in his early removal from this world. I may say the same with respect to the death of Rev. Mr. M. of N., and Rev. Mr. S. of P. They were all prominent men, and all in the midst of their days.

"I am yet continued a laborer in that part of the vineyard which I entered in my youth. I am, however, trying to do good to another generation, having done with those who were first committed to my charge. Many of the grandchildren of the early members of the church are now among the most active and efficient members. For more than two months past, beside preaching on the Sabbath, I have attended four and sometimes five evening meetings every week There has been something of a waking up in the church. I have called the church together in the various districts, and have conversed with them individually on the subject of personal religion. It has been a pleasant but arduous work. I found some of

them exhibiting signs of life, but many of them asleep, and almost dead, but none of them willing to give up their hope in Christ. Next Thursday, we have a day of fasting and prayer. I wish you could be with us. There are some instances of special feeling.

"I am now advanced in life, having nearly completed sixty-four years. I know that I must soon retire from my labors, and go the way of all the earth. I am ready to say as deacon W. of D., on his death-bed, said to me—'I have been, in some measure, active, but I have spoiled all I have done, by having no more regard to the glory of God.' Or as Dr. Manton—'Perdidi vitam nil operose agendo.'"

Birthday reflections. "Feb. 2, 1832. This anniversary of my birth has not occurred, without an affecting sense of the rapid flight of time, and of my near approach to eternal scenes. I can adopt the words of the Psalmist, 'We spend our years as a tale that is told.' A season of fasting and prayer, which I have observed with the people of my charge, has added to the solemnity of this anniversary. I have heard one and another of my brethren pray earnestly for their pastor, as being an old man, whose work is almost done. Of this solemn fact may I have an abiding sense. Though advanced in life, my health is continued, and during the whole year I have not been kept from preaching a single Sabbath, nor have I ever attended more meetings on week days, in any one year of my ministry. It has been one of the years of the right hand of the Most High. A cloud of mercy has come over us, and blessings have been showered down upon us. I have been permitted to witness a number of striking instances of conversion from sin to holiness, in which the sovereign power of God has been wonderfully displayed. In the course of the year, forty persons have united with

the church. This has rejoiced my heart; though I have never seen so much reason to humble and condemn myself, as I have the last year. All my labors have been full of imperfection—full of sin. What should I do, if it were not for the atonement and intercession of Christ? Lord, help my unbelief. Lord, cleanse my heart. My rebellion against God has brought upon me many severe trials, which I do not make known to others.

"Yet I desire this day to remember and to record some of the peculiar mercies of God, manifested to me and my family, the year past. Two of my sons, W. and E., have appeared openly on the side of Christ, and have publicly professed religion. I have heard them pray in my family, and in social meetings for prayer. I now greatly value their correspondence, and desire to be thankful that the Lord who bereaved me of my praying children some years ago, has raised up others to pray for their parents. I desire also to bless God, that my son J. has chosen for a companion a professed disciple of Christ, who, I ardently hope, will be instrumental of saving his soul.

"I now give up myself, my companion, my children and grandchildren, my church and people, and my all, to God, and desire to glory in him alone."

"*April* 6, 1832.

"My dear Sir,

"On Monday evening, after the concert, I took up the newspaper at Mr. T.'s, and saw a notice of the death of your son E. It made a deep impression on my mind. I was conscious, at once, that you and your wife had been called to pass through a scene, to the pains of which, God had suffered you to be strangers. I knew nothing of the circumstances, nor was this very important. Death had entered your family, and you had drunk of a cup, of which you had never before tasted. One of your number,

an immortal being, was gone. I attempted to bring your case before God, and interceded with him to sustain you, by keeping your minds on that which is of more importance than children. Little did I think, that a second stroke from the rod, and still heavier, would be seen by Him, who had lifted it up, to be necessary. During the intermission on Thursday, the day of our Fast, your letter was put into my hands, informing me of what God had done in your house, and that you had followed two of your children to the grave. At the close of the meeting, I read this letter to the congregation, that the people to whom you are known, might have knowledge of your trials, and think of you in their prayers.

"I hope you have a clear discernment of the hand of a holy God, in these unexpected events, without which you will mourn so as not to be comforted. I think I can feel for you, having myself tasted of 'the wormwood and the gall' more than twice. There is nothing which can bind up hearts thus broken, but a belief in the excellency, all-sufficiency, wisdom and faithfulness of Christ. He does all things well. Christ is better than children, and we must love him more than we do our children, or we shall certainly be tossed like a vessel at sea in a storm without rudder or compass. I once stood with a fond mother, by the dying bed of her son, and I attempted to point her, while witnessing this scene, to the great and unfailing source of consolation. She listened to me for a while, and at length said—'I love my children, but I love Christ better.' I saw at once she was fully sustained by Him who was correcting her. It was enough. I left her to her own meditations.

"I trust your afflictions will make you a better minister. Christians will pray more for you, and so will your brethren in the ministry, and the Lord will sustain you, if you will only cast your burdens on him.

"I have been writing a narrative of the several revivals which have taken place under my ministry, with a statement of my method of proceeding in these interesting seasons."

Birthday reflections. "Feb. 2, 1833. The wheels of time, which apparently revolve with increasing rapidity, have brought me to see another anniversary of my birth. I find myself to be the same sinful and sinning creature; and on reviewing my labors as a minister, and my walk as a professed Christian, I am constrained to condemn myself, to take a low place, even in the dust, and exclaim, 'my leanness, my leanness.' Never did I more feel my need of being washed in the atoning blood of my Lord and Saviour, which cleanseth from all sin. But vile as I am, and imperfect as my labors have been, the mercies of God from day to day, through the whole year, have been extended to me in a wonderful manner. My health, strength and activity, have been continued, so that I have been able to preach every Sabbath, and to fulfil my weekly appointments almost without any exceptions. I have enjoyed many pleasant meetings with my people in the different sections of the town, and have witnessed some degree of Christian feeling; but it has not been a year of the shedding down of divine influences upon us, nor of the ingathering of souls into the kingdom of Christ. I have seen, with much solicitude, the inroads and efforts of sectarians, and the flocking of my people to hear them. Sometimes I have been ready to view myself as standing in the way of the continued union and prosperity of this people. I see plainly, that aged ministers must endure some trials—trials of a peculiar nature. May the Lord guide me by his Holy Spirit, and prepare me for his holy will and pleasure."

"*April* 23, 1833.

"My dear Sir,

"I have long been indebted to you for a letter, and I have opportunity, by Miss M. S., to acknowledge my fault, and to give you a token of my continued affection. The winter is past, and though I have labored hard, and been exposed to all kinds of weather, I seemingly have labored in vain; for I am permitted to see little or no fruit unto life. Rarely have I ever witnessed among my people so long a season of stupidity and hardness of heart. The professed children of God are worldly-minded, lifeless, and inactive in religion; and yet not alarmed at their situation. We are filling up with a new population, and in many instances, their influence is not such as to aid the kingdom of holiness. The Lord alone can save us.

"With all these discouragements, the cause of Christ is as precious as ever, and I know it will prevail. We need correcting and sifting. A restless spirit has gone abroad, and it is a lying spirit. The watchmen are removed one after another from their posts, but Christ is doing his own work.

"I have adverted to these things, that you may know that troubles are not peculiar to your section of country. It is our duty to stand fast in the evil day. Let us, then, rely on the arm of Jehovah, for it is as strong as ever; and he will not suffer one of his promises to fail.

"The number of my old friends is rapidly diminishing; and among those who have recently departed this life, is Dr. F., with whom I was long associated. That I cannot long stay behind is evident, and at times real, yet I am strangely prone to be absorbed with things earthly, and to my great grief.

"While writing this letter, the heavens suddenly gathered blackness, and the power of God has been wonder-

fully and fearfully displayed in the lightning. The large and beautiful maple-tree, just back of my barn, was struck, and rent in a moment. If it had been my house, it would have been torn to pieces, and some or all of us might have been ushered into eternity. But we are spared, and praised be the name of the Lord."

"*May* 16, 1833.

"Dear Sister,

"I recollect when I was at F., you requested me to write you a letter, which I have neglected to do for want of an opportunity. L. is now in this vicinity, and says he will forward one to you. I have reflected with pleasure, on the short visit I made you and your family with my son W. last fall; particularly as I found your mind seeking after heavenly and divine things. You have entered into covenant with the Lord God of your fathers, and I pray that you may have grace to adorn the solemn profession you have made, by a life of holy obedience. I hope you may be guided by the Holy Spirit, and be made wise in winning the soul of your dear husband to Christ, that you may be heirs together of the grace of life. In order to this, you must maintain a close and intimate walk with God, and your every day conduct must evince to him, that your home is not on the earth, and that you are really looking out for another and a better country. Being the mother of a number of children, who are immortal beings, committed to your care, you have weighty duties to discharge to them. You have obligated yourself to bring them up for God. And do remember that they are looking to you for an example, and are actually forming characters for a never-ending eternity, under your influence and guidance. This has often been to me an overwhelming thought, and I presume it is to you. I have been criminally deficient in

the discharge of parental duty, and now my day is almost over. Your children are yet in the forming period, and I hope God will give you grace to be more faithful. I rejoice to hear that you go with your children to the house of God, and bring them under the influence of Sabbath school instruction, and that your husband is ready and forward to aid you in this good work.

"I was much interested in your daughter E., and hope she will lose no time in choosing the good part which shall never be taken away from her."

"*Sept.* 18, 1833.

"Dear Sir,

"You speak of the stupidity and indifference of your people, with respect to the all-important subject of religion, as being alarming. But be not discouraged; for the welfare of Zion lies near the heart of Him who is over all and above all, and whose word is pledged that his faithful ministers shall be sustained, and his church, in his own time, rise above all opposition.

"Among my people, it is now a time of uncommon religious excitement. I have attended meetings every day, for the week past, and they have been very full. I have had conversation with twelve young people, who think they have experienced religion. But I was never more solicitous for my people, than at this time; and never saw the churches in Berkshire so threatened with an inundation of error and with divisions.

* * * "I am now studying to guide and feed my flock, after such scenes as we have passed through. I need wisdom from on high, to preach, and pray, and talk, seemingly, more than I ever did before. In God, I desire to put my trust.

* * * "You now see the nature of the excitement in this town and vicinity. I feel assured that the Head

of the church will overrule it all for good. There may be some real conversions; and if this should appear to be the case, I shall as readily embrace the new disciples, as if they were converted under my ministry, or that of any other man. This unexpected and heavy trial, is such an one as the ministers and churches have needed. We have been unfaithful. The hand of the Lord is in it, no less than it was in raising up Jeroboam, who made Israel to sin."

"*Oct.* 4, 1833.

"I have neglected writing to you on account of the great increase of my labors and the constant and inexpressible solicitude which I have felt for my people for three or four weeks past. Mr. ——'s meeting at ——, continued fourteen days, and then he went to ——, where he operated the same length of time. I never before witnessed such an excitement, especially after the meeting commenced in ——. The people from this and the neighboring towns flocked there in countless numbers. I was urged again and again to go and hear the man, and to invite him into my pulpit; but I kept my ground. I finally called a meeting of the church, and stated at length my reasons for not doing it. Some were satisfied, and many were grieved. Perhaps I never so much tried the feelings of a majority of the church and people. The great argument in favor of my co-operating with Mr. ——, was the wonderful success, which attended his labors. He proclaimed his success by numbering some hundreds of converts as the fruit of his labors. I have already seen and conversed with at least thirty young persons in this town, who are cherishing a hope of having been converted under his ministry. You can easily conceive how I stand in their view. What the result will be, I know not. I have attended a meeting every evening for three weeks,

besides several in the daytime. I must do what I can, and leave the event with God. I have sent for help, and among others, have sent for Mr. N., but he writes me that he cannot come. I hope, my son, you will have a heart to pray for me."

"*Oct.* 7, 1833.

"I conclude you have thought me very negligent of late in writing you; but the truth is, my time has been completely occupied in efforts to keep my people together, and my mind has been full of solicitude, lest we should be torn to pieces and desolated. Mr. —— labored two weeks in South Lee, and the same length of time in one of the factories in S. He rarely preached a sermon, without throwing out something which was calculated to destroy the influence of ministers in the county, and to bring into discredit their doctrines and ecclesiastical regulations; yet he drew together great assemblies from all the neighboring towns. There has been a wonderful excitement, occasioned by the novelty of his manner, and he has proclaimed his success, as having made hundreds of converts. I never before witnessed such infatuation. Perhaps some have been really converted, but in most cases, it is likely the impressions will be of short continuance. I have never heard the man, nor have I even seen him, though I have been pressed beyond measure to attend his meetings. Such has been the excitement, that I have met the people, in some part of the town, every evening for the last three or four weeks, and have labored to instruct and guide them in this distracted state. Hitherto they have been kept from falling into division, and I ascribe it all to the merciful interposition of God, in a dark and portentous time.

"In addition to my increased labors, I have not had my usual sleep, which has somewhat impaired my health;

but I view the whole as a needful correction, and desire to be humble under the rod, which my heavenly Father has laid upon me. I have deserved it all, and much more."

"*Oct.* 17, 1833.

"My dear Friends,

"It is a long time since I have received a letter from either of your hands, and perhaps as long since I have addressed a letter to you, though I am called to write many letters every week. Five of my children are living at a distance from me, with whom I keep up a regular correspondence. But though this occupies considerable time, it embraces but a small part of my epistolary writing. My son E. has been called to drink of the cup of affliction, and in his affliction we have been afflicted. He was expecting to have been married to a Miss W. of H. the first week in September, a most amiable and pious young lady. But it pleased God to remove her from this world, the same week in which they expected to have been united in the bonds of matrimony. He stood over her bed of languishment six weeks, previous to her death, and witnessed in her the triumphs of faith. During this time, I went to see him, and do what I could to comfort him. I am happy to say he appeared to enjoy the consolations of religion, in anticipation of his great disappointment.

"My wife and I have lived together more than forty years, and the whole of the time in the same house, where we have enjoyed mercies innumerable, and where we have been repeatedly chastised. The time of our departure is drawing nigh. O that God, by his grace, would enable us to live in readiness to obey the summons. Very few of our early friends remain. Our children are all kind and affectionate, and have ever been. They all sustain reputable characters, and three of them are public

professors of religion. As to their accumulating riches, it is of little consequence.

"I have for several weeks attended a religious meeting every evening, and the meetings have been thronged. We have been encroached upon by one of the irregular preachers from the west, who has advanced some errors, and nearly infatuated many by his new measures. I trust the Lord will overrule his proceedings for good; but I have had a great trial. Doubtless it has been a needful one."

"*Oct.* 30, 1833.

"My time has been completely occupied for many weeks past in attending meetings, and looking to the spiritual concerns of my people, in this trying time. Never did I witness such an agitated state of feeling in the public mind; some carried away with the doctrines preached and the unscriptural measures pursued, and others filled with disgust. More than thirty persons, and the most of them young people, express a hope of having passed from death unto life. Some of these appear to have seen very little of their hearts, and I suspect will endure but for a while; and others, who have before been instructed in the great truths of the gospel, appear more like genuine converts. Among others, ——— and ——— think they have experienced religion. They have been scoffers. If they hold out, as they are confident they shall, it will be wonderful mercy indeed."

"*Nov.* 2, 1833.

"I acknowledge the favor of two letters from your hand, since I have written to you. My time and my thoughts have been very much occupied, for the last six weeks, in laboring and watching among my people. The influence of Mr. —— in this region has been something like a tor-

nado; unhinging minds, and tossing them to and fro, and breaking down all ecclesiastical order. I believe we should survive the shock, in this place, if he would leave the county. But he has had admittance into the meeting-house in ———, and to-morrow, I understand, he is to commence his operations in ———, where he has been invited by Mr. T., the present minister of the place. After this, he is to come to ———, at the request of ———, who introduced him to ———. All this keeps the man and his measures in view, and the ears of people constantly itching. What will be the result, I know not; but I rejoice that Zion's God is on the throne, and has promised to sustain and build up his cause. For a time, I had to stand almost alone; but some of the people are coming to their senses."

"*Nov.* 22, 1833.

"Rev. and dear Sir,

"Your letter of Sept. 30, was duly received, and I thank you for it. I also received your letter of Aug. 17, 1827, containing some resolutions which you proposed to be passed by the Berkshire Association. This letter I read to Dr. S. and others, who, as they then viewed the state of things, judged it inexpedient to bring forward the resolutions, hoping that the zeal for new measures would abate, and the churches be preserved from their ruinous influence. We continued in a state of quiet in the county until last spring, and were favored more or less, with special tokens of divine mercy. The churches were increased. The course which ——— has taken since he came into the county, is, in my apprehension, much to be deplored. Though he and his friends proclaim his success, as being very great, he weakens the hands of the settled pastors, and even does what he can to destroy their influence.

"There is at the present time considerable excitement among my people, and they will attend as many meetings as I can appoint in the course of every week. For the last two months, I have attended, at least, six meetings between each Sabbath, in different parts of the town. I greatly need help, and I know of no man who could do this people so much good, under God, as yourself. Many of them remember you with affection. If consistent with your feelings and engagements, I earnestly request you to make us another visit, and to come as soon as you can. It might be of great service to the cause of Christ in this place, at the present critical time, and not only in this place, but in this region. * * * I fully accord with you, in the views you have expressed in both letters, respecting evangelists, and have long been of the same opinion. 'If ever needed,' as you say, 'it is more for the purpose of helping settled pastors in taking responsibility in excluding what are called *new measures*, from our churches, than for all other reasons.' * * *

"From your affectionate brother in Christ."

CHAPTER X.

LETTERS TO HIS CHILDREN.

In the part of this memoir which has preceded, we have seen how the affectionate and laborious pastor was employed among his charge, during the period of his ministry, till he entered his last record in his diary, and wrote the last letter; we have seen, too, how deeply he felt under the chastisements which God in his holy providence brought upon him in the sickness and removal of five children. But it will be noticed, that in all the extracts which have been made from his letters, none were addressed to the children whom he loved with such tender affection. These letters, as they form so large a proportion of the correspondence which has been collected, and as they exhibit most prominently the likeness of the man, and what is more important still, illustrate the qualities of his mind as sketched by himself, have been reserved for a separate portion of the volume, and are here presented.

"*Lee, March* 20, 1812.

"Dear Son,

"We furnished a packet of letters for you, last Saturday; but as the post came at an earlier hour than usual, we failed of sending them. I shall now substitute

a short letter for the one I then wrote, and inclose it with others to be forwarded to-morrow. We confidently expected letters by the last post, but were disappointed. Our disappointment will be still greater if none reach us to-morrow. S. and J. were much pleased with their letters from you, and have written, each a short letter, expressive of their acknowledgments. I hope you will gratify them by writing often. A free and familiar correspondence will be of considerable advantage to them, and no disservice to you. As your parents are going into years, you must study to be useful to the younger branches of the family.

"It has been to my mind a very pleasing and animating consideration, that you are now in a place where God is exciting the attention of stupid sinners, and where there is a hopeful prospect of a harvest of souls. It may be, that sovereign mercy will reach your case, and that He, who alone is able to forgive sins, will open your eyes to see your lost state by nature, and the only remedy in the precious blood of Christ. No intelligence respecting you would give me equal satisfaction. From a conviction that seasons of awakening are indescribably important, I advise you to attend the religious meetings as often as possible, and see that you do not make light of the one thing needful. Acquaint yourself with the progress of the work, and write me particulars respecting the state of the people and of the college, as far as you may obtain them.

"I trust you will apply as diligently to your studies as your health will admit. There is more to be hoped for, as to good scholarship, from close application, than from genius. Treasure up this remark, as a maxim which may be of use to you. Read what you can, and let it be your object in reading to improve your mind. Never go to the recitation-room with your lesson half gotten. Be

thorough in the classics. Accustom yourself to close thinking, which you must do in order to make any proficiency in the higher branches of mathematics.

"I have penned this letter in very great haste, and as I have protracted it to a length almost unreasonable, I will only add, that I am, as ever,

"Your affectionate parent."

"*July* 17, 1812.

"My dear Son,

"The letter of which you made mention, at L., reached me on the Saturday following. I have been much pleased with the contents, and have been induced to give it repeated perusals. It was matter of grief to hear of the evident tokens of the departure of the Holy Spirit, from the college and from the town; but I had not a little satisfaction in finding that you spoke of this with a degree of lamentation. 'Blessed are they that mourn, for they shall be comforted.' The institution of the prayer-meeting, between the hours of one and two, as a substitute for ball-playing, afforded me much pleasure. I hope you will be a constant and devout attendant upon this exercise, and may the Lord make it a rich blessing to your soul. It seems there has been some happy fruit, particularly in the hopeful conversion of D.

"While you embrace religion, as the one thing needful, yea, that without which you can live to no good purpose, I hope you will be diligent and successful in your studies. Be wise in the improvement of your time, and be mindful of your health. Rise early in the morning, and be prompt in meeting the usual routine of exercises; and that you may do this with safety, retire early in the evening. You know I am a strong advocate for punctuality in all engagements, and for decision of character.

"I left Harriet at P. when I returned from ordination,

and brought home a daughter of Dr. J., to attend our school. We have now three children from home, and two of other families domesticated with us. These arrangements have increased our cares and anxieties; but, if you will reflect, you will see from all this what burdens parents take upon themselves, for the sake of their children. But parents should remember that it entirely depends on God, whether their children shall survive them, and whether they will be a comfort or a grief to them. Children also should remember their obligations to their parents, and study to requite them, by being ready to supply their wants, and to protect them from oppression in their old age.

"An awful event took place, yesterday, at Tyringham. Seven young persons, instead of observing the day of fasting and prayer religiously, went to sail in a pond. Three of them, two young women and one young man, were drowned. A solemn admonition to the living! Sic transit gloria mundi.

"From your affectionate father."

"*Nov.* 19, 1812.

"My dear Son,

"I wrote you a few lines, last week, which were forwarded in a bundle directed to Esq. D. Before this time, I hope you have had the perusal of them. I have been greatly afflicted with an inflammation in one of my eyes, and have not experienced much relief until to-day. Though unable, I preached on the Sabbath, and have attended all the evening meetings. E. is considerably better, and begins to go out of doors. From all this, I hope you will be led to reflect, that God is still merciful to us, and have a heart to unite with your parents in suitable feelings of gratitude to the Giver of all our blessings. Were we to make returns, in any measure pro-

portioned to the mercies we receive, we should be daily and constantly engaged in the pleasing work of offering praise to God. But, in this, we are criminally and awfully deficient. How happy we might be, my son, if we were only faithful to ourselves, and if we sought that peace, which Christ is offering so freely to give! I hope divine grace will keep you from being under the dominion of sin. You are yet in the morning of life; you have the day before you; and if you are only diligent and persevering, you may acquire much knowledge, and lay a foundation for usefulness in the world. But, if this precious period of life should pass away unimproved, or if you are contented with the bare name of a Christian, and with a mere superficial knowledge of the studies which are designed to fit you for activity and usefulness in the world, you will find yourself, in middle age, a mere drone among the disciples of Christ and also among men of letters. You established, the last year, a desirable reputation, as a scholar of order. You was pleasingly attentive to all the routine of college duties. I hope you are not less attentive, this year. If you unnecessarily absent yourself from public prayers, in one instance, Satan will get an advantage of you.

"I have no doubt, that your room-mate will be both orderly and studious. I hope you will be faithful Mentors to each other. I recommended to him the practice of social prayer in your room, and designed to have had particular conversation with you on that subject."

"*Dec.* 10, 1812.

"My dear Son,

"We have lately been reading, in the family, the Life of Mrs. Ramsay of Charleston, written by her husband, Dr. David Ramsay, author of the History of the American Revolution. I have been uncommonly enter-

tained and delighted with this little volume. I wish you could have opportunity to give it an attentive perusal; for I cherish a hope that you would imbibe some portion of her excellent spirit. She was early devoted to the interests of religion, and was eminently qualified to fill the important place of a wife and a parent. The volume contains a number of letters, which she wrote to her son, when a member of Princeton college. In one of them she writes as thus: 'Dear David, I hope you are doing yourself credit, and preparing yourself for future usefulness in life. I feel a deep and a growing anxiety about you;—sixteen, seventeen, eighteen! ah, what important years are they in a young man's life! How uninformed is his judgment! How false his views of most things! What but heavenly guidance can steer him safely through the perils to which he is exposed from within and without? and yet what an age of confidence—of self-conceit! How seldom is the eye turned to heaven, or the ear open to the admonitions of experience, wisdom, or friendship? Even the remonstrances of conscience, the reproofs of paternal authority, the counsels and entreaties of maternal tenderness, are scarcely heard amidst the turbulence of youthful passions, and incitements to irregularities. My tears flow, and my heart aches, while with the mingled emotions of hope and fear for you, I thus pour forth its sensations. You are now far from me; I can no longer direct your individual actions; I can only give you good advice in general, and pray to God for you. One great guard of youthful virtue is industry. Be, then, industrious, and employ every moment of your time to some valuable purpose.' Thus wrote Mrs. Ramsay to her absent son. My heart reiterates the same sentiments, while writing this letter.

"Mrs. B. died on Tuesday, and is to be buried tomorrow. She met the king of terrors with great com-

posure, and even expressed a strong desire to depart and be with Christ. In a short time, your parents will leave all worldly concerns. And the same solemn scene is before all our children. O, let us feel the importance of being prepared.

"I must entreat you, my son, to write more frequently, and to be very particular with respect to your studies, your trials, and your comforts. You have never yet mentioned the name of T. Is he at college? Is he doing well? Is he comfortably situated? You recollect the urgent request of his father."

"*May* 5, 1813.

"My dear Son,

"We had much pleasure in reading your letters of April 3d and 22d, particularly in witnessing the serious and religious complexion of them. It seems you do not forget the afflictive, but just providence, in the early death of your brother Charles. That dear child has been in his grave almost seven weeks, while you and the other children are spared for some wise purpose. But you are a frail creature, and I hope you have derived special benefit from the lesson of mortality, presented to you under your father's roof. *Memento mori.* I have procured for Charles's grave, a very decent set of monumental stones, and have erected them to mark the spot where his body lies.

"Before this time, you have doubtless heard of the death of that excellent man, Dr. Jones, who has been so active and useful in this time of general distress, and whose friendly aid and assistance we so largely experienced, while the life of Charles was held in suspense. Dr. Jones died like a Christian, relying on divine mercy, and even in the triumphs of faith. I was called to preach at his funeral, and it was to my mind one of the most

affecting scenes I ever witnessed out of my own family. This county, perhaps, never sustained a greater loss in the death of any physician, or even citizen."

"*Nov.* 28, 1813.

"My dear Son,

"I wrote you a few weeks ago to send by D., but the letter has been returned to me. I now forward it by Mr. R. I have been very unwell ever since you left home. The hand of the Lord has been again laid upon me. My symptoms have been threatening. My voice and my strength failed me, and I have been obliged to cease from my labors, as a minister. For eight days I did not go out of my gate, and scarcely did I go to the door. Through divine mercy, I have been convalescing for about a week, and am now cherishing a hope that I may be able soon to resume my labors. Such have been my complaints, that I have thought it probable I should be called to leave you all, and to enter upon an eternal state. The consideration of this has been interesting and solemn, beyond my ability to describe. Nothing but divine grace affords any support when my mind is presented with such a prospect. May God sanctify his dealings towards me, that I may be quickened in the Christian race.

"I received your letter, and the catalogue, by H. The contents of your letter were gratifying to me, and to your mother. We take it for granted that your health is good, as you made no mention of it. I pray God to implant his fear in your heart, and dispose you to be faithful to yourself, that you may hereafter be useful to others."

"*Aug.* 2, 1814.

"My dear Son,

"Your last favor by S. came safely to hand. It affords me pleasure to receive your letters, because you

express in them all, a sense of obligation to your parents. It is our prayer, that the exertions we have made for you may not be lost, as we have seen in the cases of some young men, for whom much had been done. Our hopes will be answered, if you should be active and useful in your day and generation.

"My health is very feeble, and it is impossible for me to make such exertions for my family or people, as I have done. I desire to be patient and submissive. I am but a pilgrim on the earth, living upon forfeited mercies continually. Improve well your time, be watchful over all your conduct, and keep your heart with all diligence.

"That the blessing of God may rest upon you, is the prayer of your ever affectionate parent."

"*June* 29, 1815.

"My dear Son,

"Your collegiate life is drawing to a close, which must fill your mind with many solemn reflections. Probably you are conscious of not having made that improvement of your time and opportunities, which you might have done. But what is past can never be recalled. The only way to redeem time, is to make a wise and diligent improvement of what remains. Let the glory of God be the governing motive in all your plans, and in all your exertions for the acquisition of knowledge. Form your plans judiciously, and pursue them without wavering.

"That you may be forming for usefulness in the church, and may be an humble instrument of good to the souls of your fellow-creatures, and thereby glorify God, is the prayer of your affectionate parent."

"*Dec.* 5, 1815.

"My dear Son,

"Your letter of the 18th ult., I duly received; and I can assure you it gave me much pleasure, as it relieved

my mind from no little anxiety respecting your journey. Our abrupt separation at S., occasioned me many more pangs than it did you, because it seems a kind Providence immediately presented to you the path of duty; but I was entirely ignorant of the manner in which you was disposed of. Not confiding, as I ought to have done, in the goodness of that Being to whom I had attempted to commit you, I was left to imagine many evils and disappointments which you might experience. I desire to bless God, that your journey was so prosperous. Why you did not accompany L. from W. I do not learn from your letter.

"You are now enjoying great advantages for improvement, in doctrinal knowledge and experimental religion. As you have commenced the study of the Hebrew language, in which the greatest part of the sacred oracles was originally written, by men inspired by the Holy Spirit, I hope you will feel the importance of acquiring a thorough and correct knowledge of the language. Let nothing escape your mind, which, by diligent and persevering study, you are capable of attaining. Indulge not the thought, for a moment, that it is a dry study. You are now laying the foundation, on which, I fondly hope, will hereafter be erected a noble superstructure. Lay this foundation well. Your room-mate has a taste for the languages, and is a correct scholar, which induces me to hope you may derive no little benefit from him. Study to be equally serviceable to him, in return.

"You ask my advice on a very interesting subject, viz. How grace, when imparted to the soul, can be nurtured and become great? This is not exactly your language, but it expresses your idea as I receive it. Though every degree of holiness in man is a fruit of the Spirit of God, yet growth in grace is a duty, and is attainable. Means are to be used; and every instance of eminent piety and devotedness to God is the result of peculiar faithfulness in

the new-born soul. The means are numerous;—I will mention the following: frequent and fervent prayer; the reading of the holy scriptures, with reference to the state of our own souls; meditation and self-examination; watching and guarding against easily-besetting sins; humbly confessing, and immediately forsaking our sins, as soon as they are discovered; carefully observing what we see of the spirit of Christ in others, not merely for the sake of admiring, but also of imitating; a strict and conscientious attendance on all the institutions of God; laboring for an abiding sense of the divine presence, whether in company or alone; and, in short, making it our constant study to glorify God in all our undertakings. If the young disciple of Christ attend to these things with the zeal and perseverance manifested by the men of this world in pursuit of perishable objects, he will become a burning and shining light in this dark and sinful world. He will have that which is indeed worthy of possession.

"Let the first question with you, my son, be this: Have I evidence of being a subject of the new birth? If you have, the above directions will be seasonable and salutary. If you have not this evidence, all is wrong with you. Nothing but repentance will save you from perishing. I pray the Lord to direct you in the path of life.

"The good work of the Lord, in this region, is progressing; but we, in this town, are unmoved. We are left to wither and die like the herbage on a dry and parched land. How certain it is, that nothing but the power of God can awaken stupid sinners, or arouse slumbering Christians. I hope there is mercy in store for this people, and that I may yet live to see the church here increased and beautified.

"I have something to communicate which will deeply affect your heart, as it has mine. Mr. King of Williamstown is dead! He died almost instantly, last Friday, at a

religious meeting. He preached a thanksgiving sermon, the day before, in usual health. He had read a psalm and prayed, at the meeting, on Friday; after which, he was heard to exclaim, in faltering words, 'I want help.' The people went to him, but the functions of life had ceased, and the immortal part had taken its flight. Truly he had a quick and easy passage over Jordan; and we have reason to hope, that he exchanged the imperfect worship of saints on earth, in which he was engaged, for the pure and sublime worship of the heavenly world. Having lived in his family, you know their state, and I hope will be induced to remember them at the throne of grace.

"I must draw to a close, though I do it reluctantly. Through divine mercy, we are all in comfortable health."

"*Jan.* 12, 1816.

"My dear Son,

"Your letter of the 26th ult. reached us the fifth day from its date, and afforded us all much joy. It was none too long, as every page of it was filled with interesting matter. I am induced to hope, from the manner of your writing, that you are entering more feelingly and understandingly into the Christian life, and that your mind is more deeply impressed with the importance and solemnity of the work for which you are preparing. I desire to bless God, the author of your being, for placing you in a situation so favorable to growth in grace, and to the acquisition of divine knowledge. You must have the best of society, as your fellow-students all profess to love the Lord Jesus, and to be under the influence of his holy precepts. It seems you notice a great difference in the apparent piety of the students. This is not unexpected to me. It would be strange if some of you are not total strangers to vital religion, while there is a visibility of

attachment to Christ and his cause. You all have your characters, in the view of the professors. Your appearance, at all times, they carefully watch; and, doubtless, for some of you their hopes are strong, and for others faint. I hope, my son, you will associate particularly with such as appear the most humble and the most devoted to the interests of religion. Let your instructors uniformly witness in you a teachable mind, and never pretend to understand what you do not; for this habit, while it will betray a want of sincerity, will inevitably make you superficial in all your studies.

"The influences of the Holy Spirit, on this part of the vineyard of our Lord, are still continued."

"*April* 5, 1817.

"My dear Son,

"Your letter of the 20th ult. did not reach me until the 3d instant. I rejoice that God, in his holy providence, has so early opened a door for your feeble and imperfect labors. I call your labors feeble and imperfect, for I trust they appear so in your own eyes. It has been my daily prayer, that God would keep you from wounding the precious cause of the Redeemer, and that the ministry may not be blamed through your want of sobriety, discretion, knowledge, or zeal. Give yourself to prayer, self-examination, and close study. Be diligent in acquiring a knowledge of the holy scriptures; and may the Lord bless you, and make you a blessing to others. I feel for Mr. E. I have been in his case. The Lord must be his support. It is too early for him to visit the springs. The air is too cold and damp, and the ground too full of water. He had better postpone visiting the springs until May, and even then use the waters cautiously at first. Exercise, by chopping wood, if he can bear it, may be salutary.

"I am now reading the Life of the Rev. Andrew Fuller. He was a wonderful man. By divine grace, and by his own diligence, he became one of the greatest men of his time."

"*July* 30, 1817.

"My dear Daughter,

"I conclude it is full time for you to be looking out for a letter from home, and being unwilling you should feel a disappointment, I now sit down to write you a few lines. Your letters, I believe, have all reached us, and they have afforded us great satisfaction, not only as you have been enabled to assure us of your health and contentedness, but we have been not a little pleased in the proof you have given of possessing talents for letter-writing, beyond any thing we had conceived. I know not how much correction your letters have undergone, by the hand of Miss P., or Mr. B.; but as they come to us, they are very well formed for one of your age. After all, there is one important thing wanting in them, I mean the spirit of religion. I fear, my daughter, that your thoughts have not been seriously turned upon your condition, as a sinful, dying creature; and that you are not yet persuaded to forsake all for Christ. This I must recommend to you as the pearl of great price. Learning, without the love of God in your heart, will never make you truly wise, nor prepare you to live in a better world. I pray God to manifest himself to you, as he doth not unto the world. If the Lord should return you to us with a new heart, and possessing the spirit of adoption, it would be an unspeakable mercy."

"*March* 26, 1818.

"My dear Son,

"The longer you are gone from us, and the more we hear from you, the stronger is our desire to have frequent

communications from your hand. Your last letter was dated the 28th of January. A small pamphlet has reached us since, dated Feb. 5th. Before this time, I trust you have received three letters from me, one by Mr. I., one by Mr. F., and one by mail. It has occasioned great joy to me, and many others, to hear of the commencement of a divine work in one part of the field of your labors. It has encouraged me to plead the more fervently for you, that God would impart to you all that wisdom, grace, and strength, which you may need, to go on with your work. I hope God will make you the humble instrument of calling many souls into the kingdom of his Son, which may hereafter appear to be the seal of your ministry, and the crown of your rejoicing. I sometimes think of you, as witnessing a plentiful shower of grace, and surrounded by the young and old, proposing to you the anxious inquiry, 'What shall we do to be saved?' O how important to stand as the guide of souls, at such a time! Every word that is spoken by a spiritual teacher, has great effect, and will be followed by consequences, which will be as lasting as eternity. Possibly the promising appearances, in Burrell's settlement, have all vanished, and Satan has gotten some great advantage, through some unfaithfulness or imprudence of your own, on account of which the friends of Zion are mourning. I hope, however, 'better things of you, though I thus speak.' Look daily, my son, to the great Fountain; ask for wisdom with the earnestness which a hungry child manifests in asking for bread, and the Lord will direct and keep you."

"*Jan.* 12, 1818.

"My dear Son,

"Yesterday the sufferings and death of our divine Saviour were commemorated by the church in this town. Of two hundred members, about one hundred and seventy

were present on the occasion. Judging from my own feelings, and the appearance of the communicants, I think we never had a more interesting and solemn season. Truly it seemed good to be there. Two were added to the communion, one by letter, and one by profession.

"On Saturday, I received a letter from Mr. E., informing me of his dismission from his pastoral charge, and apologizing for not attending to your reasonable request, before you left New England. The poor man is bowed down with his debts, and with hypochondriac affections. His case, my son, is very instructive. I hope you will profit by it. Constant and systematic exertion of body and mind are absolutely necessary to the health, quiet, and usefulness of a minister. It is a habit of diligence, wisely directed, and not native strength of intellect, which makes men useful in the world. A young man of moderate talents, if he is only faithful to cultivate them, by reading, writing, and a judicious intercourse with men of information, will gradually rise to eminent usefulness in almost any profession. This brings to my mind your present situation. Though I esteem it a great honor, that my first-born son is deemed worthy of being sent out as a missionary of the cross, and to publish the glad tidings of salvation to the destitute, yet I exceedingly regret, that at such an important period of your life, you are cut off from so many sources of knowledge. To improve your fragments of time, you cannot take up the Panoplist, the Recorder, nor any of the periodical works of the time, in which you live. But, my son, you have the word of God, which is the fountain of knowledge. Make yourself mighty in the scriptures. God has erected a throne of grace in those new settlements, and is as ready to impart divine blessings there, as in any part of the world. Before this throne, be a humble and constant supplicant, and you will find your account in it. Difficult as it may be, I

must insist on your writing sermons, as frequently as possible. Should you lose the habit, and consequently the facility of composing, you will sustain a great loss indeed.

"As to your intercourse with the people, let nothing be seen in your conversation or deportment, in the course of the week, which may be inconsistent with your instructions on the Sabbath. I have been gratified with the accounts I have received from you thus far.

"And now, my dear son, after committing you to the all-wise disposal of Him, who brought you into existence, and imploring for you the rich blessings of the new covenant, I subscribe myself your affectionate father."

"*April* 28, 1818.

"My dear Son,

"Col. B. is expecting to set out with his family for the State of Ohio, the forepart of next week, by whom we intend to forward letters to you. I have read a letter, which you wrote to Mr. B., and also one to Dr. B. and Mr. T., from which I learn, that He, in whose service you profess to be engaged, has favored you with health, and that you are still pleased with the country, and with your employment. You have now been absent from us more than seven months. I hope you have been instrumental of doing some good, in comforting and strengthening the saints, and enlightening the impenitent. I had indulged the hope, that in Burrell's settlement a work of divine grace had commenced, which would be powerful and extensive, and that the Lord would give you many souls, as the seal of your ministry; but as you made no mention of its increase, in your communication to Dr. B., I fear that the Holy Spirit has been grieved away. If only one precious soul has been delivered from the dominion of sin, through your instrumentality, it will amply

compensate you for all your labors and fatigues. The conversion of one sinner, is an infinitely greater good than the acquisition of all the wealth in New Connecticut. I have had a longing desire to witness your intercourse, your manner of preaching—of conducting conferences, and visits, among that people. The influence and success of a missionary depend greatly on his life and conversation. He must be uniformly grave and devout—administering conviction to the young and old, that he himself feels the weight of those truths which he inculcates in his preaching. He must be eminently a man of prayer."

"*Sept.* 26, 1818.

"My dear Lucy,

"Though your mind is now occupied with scenes which are new, and I hope profitable to you, yet your parents cannot easily be forgotten, nor the family circle in which you have been nurtured. Nearly two weeks have elapsed, since you so suddenly took your departure from the parental roof. I barely had opportunity to give you the parting hand. My heart was full, and my desires were ardent, to store your mind with some salutary counsel and advice, as a little guide and directory for your general conduct, in your present situation. Nor could I have been reconciled to the idea of parting with you, as I did, were it not for the full confidence I reposed in the dear Christian friends, who kindly offered to be your benefactors, and to whose watchful care I resigned you. Scarcely had I left you, for the purpose of attending the funeral, before the thought occurred, that I had omitted to tell you to procure for yourself a Bible, in N. or H. Attend to this, my child, immediately. Let not a day pass without reading with careful attention at least four chapters of the precious word of God. In that sacred book, God speaks to you on the concerns of your soul.

Read it, therefore, with solemn awe, remembering that its contents are far more interesting to you than every thing else. You have often been instructed on the nature and importance of prayer. If you wish to be an obedient child, and share in God's blessings, you will let these instructions have an influence on your practice.

"Let all your treatment of Dr. and Mrs. P. be marked with the attention and respect which a dutiful child will manifest to an affectionate parent. Never be absent from their seasons of family devotion. If there are young ladies boarding with you, let all your intercourse with them in the family, and in walking to and from the academy, evince your sobriety and discretion. If you should become thoughtless and gay, you will bring reproach upon your parents who have taken so much pains to guide you, in childhood, and you will also do an irreparable injury to yourself.

"Be diligent in the improvement of your time; be studious, and cultivate your mind, that you may be useful in the world. Encourage the preceptress, or your instructor, to do you good, by your willingness to be taught.

"Write often to some of us, and let us know your trials and your joys.

"And now, after commending you to God, I subscribe myself your affectionate father."

"*Oct.* 13, 1818.

"My dear Son,

"For a number of weeks past, we have been in a state of suspense, with respect to your return, not knowing what might be your determination, after receiving some of my last letters. It was, on the whole, our prevailing belief, that you would make your calculations to reach Massachusetts by the first of October. On Satur-

day last, your letter of September 25th came to hand, giving us a detail of your labors and apparent success, from the first of August to the close of your first appointment, and of your determination to continue six months longer, agreeable to the proposal of the committee. I dedicated you to the service of God many years ago, and consistently with this, I could not call you away from the present field of your labor, while I had so much evidence that your labor has not been wholly in vain in the Lord. On reading your letter, however, there was a struggle between parental affection and a conviction of duty. Your journal, as far as you gave a view of it, was very interesting to me, and to others who have heard it. I read it publicly, after the religious exercises, on the Sabbath. Your collections, on your mission, though not quite equal to the encouragement given by the people, exceed my most sanguine expectations. The sum is more than double the amount which any other missionary from our society has received in the same time. While you have encouraged the society, you have taught the people in the new settlements to help themselves. This will be training them up to support the gospel and its institutions, as soon as they shall be able. I desire that God's holy name may be praised by me, and by all my family, and especially by you, in giving you so much health and strength, during the whole of the last year, and in enabling you to accomplish so much, as a missionary of the cross. From the united testimony of many, I learn that your labors in Dover and its vicinities, have been acceptable. I hope that your fidelity and success will not be less in the present field of labor. You must not lean to your own understanding, but rely on the grace of Christ, which, if fervently implored, will be sufficient for you, in every time of need. I once more commend you to the grace of God."

"*Nov.* 17, 1818.

"My dear Son,

"I hope that your long absence from us will not be in vain to yourself, nor to the numerous souls whom you have opportunity to instruct in the great things of the kingdom of Christ. It has afforded me unspeakable satisfaction to learn, that you have been so active as a missionary of the cross, and that no report, unfavorable to your character, has been wafted to my ears. I must again, as I have attempted often to do, commit you to the disposal of the great Head of the church, whose servant you profess to be. I cannot desire to have a son in a better or more honorable employment, than the one in which you are engaged. But while I rejoice in your labors and apparent success, I regret that you are deprived of so many advantages which you need to increase the stock of your theological and literary knowledge. I fear that you will insensibly fall into a loose and unconnected way of preaching. Guard yourself against this, as much as possible; which can be effected only by close application to study. I hope the deficiency of external advantages will be more than made up to you, by the communications of divine grace; so that if I should live to see you again, and to hear you preach, I may witness with pleasure the excellency of your spirit, and the unction with which you may write and speak.

"I have passed through many very trying scenes, since I saw you; some of which have been almost too much for my feeble frame. The last trial, of a public nature, which I have had to encounter, relates to the removal of Williams college. This subject has pressed hard upon my mind for more than two months. A special meeting of the corporation was called last week, to attend to the subject. The president signified that he should resign his office, in case we refused to remove. Many gentle-

men from Hampshire appeared before us to state their respective claims, and among the rest, N. W., Esq. We finally resolved to remove Williams college to a more central part of Massachusetts, whenever sufficient funds shall be raised to effect the object, and there shall be union in the public sentiment with respect to the place, together with the sanction of the legislature. To guide the corporation in locating the college, we have appointed a committee to select the place. The committee are the following gentlemen, viz. Chancellor Kent, of Albany; Hon. Nathaniel Smith, of Connecticut; and Rev. Dr. Payson, of New Hampshire. This decision has excited great opposition in Williamstown, as you might naturally suppose. What the result will be, must be left with Him, who holdeth all hearts in his hands.

"With respect to the state of religion in the county, I have nothing to communicate which will be cheering to you. It is a stupid, melancholy time. God is withholding the influences of his Spirit, and many brethren in different churches are falling out by the way. My own health and that of your mother is comfortable, but we are rapidly advancing in age. Accept from us all the most tender salutations. Present the same to Esq. L., Deacon B., and Mr. C."

"*Dec.* 10, 1818.

"My dear Lucy,

"We have received no intelligence from you, since the return of Mr. P. This has occasioned some anxiety in the minds of your parents. Shall we attribute your silence to ill health? This would be attended with anxiety. Shall we conclude that new friends have diminished your attachment to your parents, and the family circle, in which you was nurtured? This would give us all great pain indeed. The most favorable construction,

which we put on your neglect of writing to us, is, that your studies so fully occupy your attention, as to leave little time for letter-writing. But, we recollect, that you have had a vacation of a fortnight or more. We say to each other, Why did not Lucy improve some part of this time, in writing a good letter to her parents, to gladden their hearts, in her absence from them? To this inquiry we know not what answer to make.

"I wrote you, by private conveyance, on the week of Thanksgiving, and gave some directions relative to your studies this quarter. Harriet wrote a part of the sheet, containing my letter. I have some fears that the packet has not reached you.

"If you have made a visit to N., as Mrs. H. kindly designed you should, I hope the polite attentions you there received from your father's old friends will be no injury to you. Remember, my dear child, that man's best portion, the fear of God, is oftener found in the humble cottage, than in the spacious mansions of the rich. All, who will finally dwell with Christ in heaven, are made willing not to lay up their treasures on the earth. Religion is a more important attainment than riches, or learning, or honors, or any thing else. It is my daily prayer, that this may be your happy portion. A kind Providence, my child, now presents you with superior advantages for the cultivation of your mind, and for the acquisition of that knowledge, which is the health of the soul. The best proof you can give of appreciating these advantages, is to be very diligent in the improvement of them."

"*Jan.* 26, 1819.

"My dear Daughter,

"Your letter to your sister H., dated the 18th inst., reached us on Saturday, the 23d inst. I desire to bless

God, for his great goodness in favoring you with health to pursue your studies. It seems that your opportunities for the cultivation and improvement of your mind are such, that with proper diligence and assiduity, you may lay a good foundation to be useful in the world. Be assured, my daughter, that without close application to your books, your knowledge will be superficial, even with the best advantages. Spare no pains to understand the branches of study marked out for you, and let it be no satisfaction to your mind to go, with others, over ground which you have not thoroughly explored.

"It was particularly gratifying, and I may say animating to my mind, to read your account of an increasing attention to religion in H. The richest of all blessings, bestowed on mortals, are the sanctifying influences of the Holy Spirit. O that this good work, of which you make mention, might greatly increase in that place, and that a multitude of perishing sinners, convinced of their lost state, may take refuge in Christ. Your soul, my child, is no more precious than that of another; though, on account of the privileges you have enjoyed from your earliest years, your future condemnation will be far more aggravated than that of many others, if you spend your days a stranger to Christ. I cannot but indulge a hope, that God has mercy in store for many of the dear youth in the academy, and that, if it may be consistent with his eternal counsels, you may be brought to the saving knowledge of the truth. As you frequently attend religious meetings, you hear much of Christ, and much of the danger of a life of sin. When the spirit of religion is revived, the mouths of all faithful ministers are opened, and all true Christians awake from their slumbers. Can you, my daughter, be an unconcerned spectator of the anguish of soul, which you hear others express, in view of their exceeding sinfulness, and the danger of falling

under the wrath of a holy God? Seasons of awakening and turning from sin unto the Lord, are harvest seasons. Possibly God has opened a door, in his providence, for you to be at H. at this time, to receive a blessing from your Saviour, and that you may return to your parents, a spiritual child, to be endeared to us by ties surpassing all earthly ties. I once more commit you to the disposal of Him, who gave you to us, and whose mercies are boundless.

"That you may feel your obligations to God, for raising you up friends in the family where you reside, and that you may rejoice in redeeming love, and be to Christ for a name and praise, is the fervent prayer of your affectionate father."

"*March* 8, 1819.

"My dear Son,

"On my return from West Stockbridge, where I preached yesterday, by exchange with Mr. S., I found a letter from you, which I have perused with pleasure. Particularly interesting to my feelings was the information relating to the increasing attention to religion in Williamstown, and the appearance of solemnity in the college. Such news is very important and animating. If it should please God to cause a shower of grace to fall upon the college, and bring into his kingdom the greatest part of the students, it would be a rich and extensive blessing to the church. The happy subjects would think of nothing but to prepare to enter, in due time, the harvest, which is so plenteous. I hope, my dear son, that you, and your room-mate, may not be left in a state of stupidity and sin. Be cautious of making light of the solemn appearance and convictions of others. Remember, that notwithstanding you have been an obedient child, you are, by nature, an enemy to the purity of God's law, and can never be

saved without a change of heart. You must learn to glory, not in your own attainments, but in the cross of Christ; or you will be unhappy in this world, and unhappy forever. A revival of religion is always attended with a great increase of privileges to those who witness it. There will be more prayers, more instruction, and more to convince one of the importance of immediate repentance, than in other places. I hope you will redeem time to attend the religious meetings as frequently as possible. If the Lord should open your eyes to see your danger, and the excellency of religion, it is probable you will wonder I have not spoken to you more frequently, and with more earnestness, on the subject.

"I must, once more, commend you to the guidance and holy keeping of Him, who, in his providence, has prepared the way for you to become a member of college. Diligent and persevering study, and not reliance on genius, makes the useful scholar."

"*Dec.* 12, 1819.

"My dear Son,

"I have received two short letters from you, since my return from Ohio, the last of which was dated Oct. 17. In this time, I have forwarded two for your perusal, one of which was accompanied with three copies of my Sketches, &c. of Dr. W. It was peculiarly gratifying to me, that you was able to state in your last, that nothing had transpired to interrupt the harmony of your new relation. I noticed some collision of feelings respecting the place of meeting, on the Sabbath, which gave me some anxiety. Before this time, I trust the town-house has been completed, and those feelings wholly subsided. You made mention of the hopeful conversion of a youth, since your ordination. This was joyful news to me. The recovery of one sinner from the ruins of the fall, is a greater event

than the temporal prosperity of a whole town, or even of a whole nation. Such an event diffuses joy in heaven. I hope the case of the youth, to which you referred, will not prove like the morning dew; but be a prelude to a rich harvest of souls in Madison.

"Not a day passes, without bringing your responsible situation full to my view. I sometimes tremble for you; at other times I am much comforted, especially when my mind rests upon the promises which Christ has made to earthen vessels. Relying upon these promises, you may do some good as a minister. But, my son, remember that means and ends are connected; and that success without diligence is no more to be expected by the minister than by the farmer. Give your mind, then, to study. A few of the first years will give a cast to the whole of your ministry. May God make you humble, give you wisdom and prudence, draw you nigh unto himself, and bless your labors.

"The remainder of this sheet will be occupied with the *Charge to a Deacon.*

"Brother J. B. You having been chosen, by the brethren of this church, as being in their view a meet person to fill the office of a deacon, and having, after suitable time to weigh and examine this call to the discharge of new duties in the kingdom of Christ, manifested your acceptance of the appointment, and having been consecrated to the office, by prayer—it is proper that something be said to you respecting the nature of this office, and the new obligations it devolves upon you. A few thoughts addressed to you, on this occasion, may be for your benefit and quickening, and for the instruction and edification of those who have witnessed your consecration. When our blessed Saviour ascended on high, he graciously provided for the church, by giving apostles, prophets, evangelists, pastors and teachers. Apostles

were special witnesses of the resurrection of Christ, having actually seen the risen Saviour. Bishops, elders, pastors and teachers, are the ministers who statedly exercise their office in a particular branch of the visible church. These terms are promiscuously used to express the same office. He who is a bishop, is an elder and pastor; and he who is a pastor, is a bishop and elder. The holy scriptures speak of but one more office in the church, which is that of a deacon. Accordingly, the apostle Paul, in addressing the church at Philippi, mentions particularly the brethren, with the officers of the church, viz., bishops or pastors, and deacons. His words are these—'Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.' The word *deacon*, is used to signify an officer in the church, chosen from among the brethren, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and minister to, the wants of the poor. When the converts to the Christian faith were exceedingly multiplied at Jerusalem, 'there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason, that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.' This is the scriptural account of the origin of deacons. In the apostle Paul's first letter to Timothy, he minutely describes the qualifications of the officers of the church. He begins with those of a bishop or pastor, and proceeds

immediately to those of a deacon. 'Likewise must the deacons be grave, not double-tongued,' &c.

"With these scriptures before us, relating to the office of a deacon, and pointing out the duties and qualifications for the office, I am led to charge you, dear brother, to be blameless, sober, grave, temperate and faithful—and to rule well your own house, having your children under subjection. Let your light shine in this office, and cheerfully discharge the duties of it. Let not the hopes and expectations of your brethren be disappointed. Be a man of prayer, and feel your obligation to lead in prayer, in conferences, and other religious meetings, as occasion may call. Give yourself to reading and meditation, that you may be enabled, by divine grace, to perform to the edification of those who unite with you. Be willing to make worldly sacrifices, that you may be useful in this important office, yea, may magnify it, and impress the minds of the members of the church, that you are willing to serve them, at the table of the Lord, and on other occasions. Let your eyes be open to discern the wants of the poor, and labor to afford them relief, in private charities, and in the wise and faithful distribution of the charities of the church. Having used the office of a deacon well, may you purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus. Long may the church in this place rejoice in your light, in your holy conversation, in your zeal, in your humility; and God grant that this office may never, through your unfaithfulness, be reproached. To the Father, Son and Holy Ghost, be all the glory forever. Amen."

"*Feb.* 1, 1820.

"My dear Son,

"It is almost four months since I have received any letter from you; and you must not think strange if we

begin to be somewhat impatient to become acquainted with your present situation. In two or three instances, however, we have had some indirect account from you. Yesterday I heard a letter had been received by Mrs. B., from Madison, communicating the interesting tidings, that God was 'reviving his work' among the people of your charge. The gentleman, who informed me of this, said, he understood that the church had received an accession of twelve persons. No intelligence from Madison could animate my feelings equal to tidings of this kind. I have ardently hoped, and frequently attempted to pray, that such an event might take place. If, my dear son, the Lord has graciously begun to impart divine influences to that people, and to call from among them his elect, how important it is, that you give him all the glory. It is not within the limits of your power, nor that of any other man, to make one stupid sinner think seriously of his lost condition, or of his need of a Saviour. God has mercy on whom he will have mercy, and he can make use of the feeblest instruments to effect his eternal purposes, in the salvation of men. Still, no honor can be so great, as to be the humble and dependent instrument of saving souls from eternal death. If what I have heard be true, your labors must be greatly increased and doubly arduous; yet they must be pleasant indeed. O that the tokens of divine mercy, which you have witnessed, may not be as the drops of the morning dew. On the contrary, I hope a work of grace has begun, which will increase like the cloud big with the rain of heaven, and which may issue in a rich harvest of souls. Perhaps, while I am writing and meditating on this interesting subject, the Lord is making bare his almighty arm, not only in rescuing from the pit of pollution, sinners in Madison, but in all the region round about you. I know 'his hand is not shortened that it cannot save, nor his ear heavy that it

cannot hear.' I desire to rejoice that all hearts are in his hands. May God impart wisdom, grace and strength to you, equal to all your necessities. Preach plainly as Christ did, and keep your garments pure from the blood of souls. I trust that if there is a revival of religion among your people, you have the aid and counsel of the brethren, C., L., S., S., and others more remote. To all these brethren, and to others when you see them, I wish to be affectionately remembered."

"*Feb.* 9, 1820.

"My dear Daughter,

"We have heard interesting news from Madison, though we have received no letter from Alvan since you left Lee. There is something of an awakening in that place; but I am not able to state particulars. Perhaps I have had representations made more favorable than is real. But the intelligence is animating to me. And I hope, my dear daughter, it will affect your heart. Do you not sometimes fear, that the best part of your life will be spent in abusing the mercies of God, and neglecting the care of your soul? If you suffer your youthful days to pass away, without embracing the Saviour, the probability will be small indeed, that you will ever be brought to the saving knowledge of him. Consider the worth of your soul, and be wise. In a few years, at the longest, you will be in the grave, as your brother Charles now is, and all gospel seasons will be forever at an end. You need the trusting place, which Mrs. F. appeared to have, who lately died, in this place. She commenced a walk with God, when she was about your age. Conscious that she loved her Saviour, and that his promises were all sure, death had no terrors to her."

"*July* 1, 1820.

"My beloved Son,

"I have had the perusal of a short letter from you to your sister H., from which I inferred that you enjoyed health. The heat is now very oppressive, and you must take the best possible care of yourself, by temperate exercise in the cool of the day, especially in the morning, and by taking a sufficient quantity of food. Knowing that you have to prepare for an exhibition in August, I have felt uncommon solicitude for your success. You will feel a responsibility, on that occasion, to which, on all other occasions, you have been a stranger. But, my son, be not discouraged. You may not be satisfied with your first, nor your second, nor your third attempt. With reference to your subject, read and write with great care and patience. Examine and re-examine the arguments you design to introduce in support of your position. Arrange your arguments skilfully, and be sure to close with the most weighty and conclusive. Let your composition be free from high-sounding words, introduced without much meaning, and without any point or force. Let it be pure and classical. To attain this object, you must bestow on your piece much of what rhetoricians call *limæ labor*. Your first essay for public hearing, if it bear the marks of a scholar, will give a turn to all your future compositions. It may keep up your courage, when I tell you, that I spent one full month in writing my first sermon.

"H. and I have visited Pittsfield and Richmond, the present week. At both places, I preached to solemn assemblies. There were not less than five hundred people, at an evening lecture, when I preached at Pittsfield, and more than a hundred attended a prayer-meeting just after the rising of the sun. I hope, my son, you do not hear of these displays of God's power and grace with

indifference, but with deep interest. I must remind you, that now is an accepted time, a most favorable time to give yourself to Christ, to be his servant forever. Nothing relating to you would rejoice my heart so much, as to hear of your coming into the light and liberty of the gospel. Alvan has recently written to S., and mentions that there is unusual attention at Madison. He has established a Sabbath school in that town, consisting of one hundred and eighty scholars. He appears to have some perseverance."

"*Sept.* 30, 1820.

"My dear Son,

"Your mother and I returned, last evening, from Franklin, the place of my nativity and of the sepulchres of my fathers. On my arrival home, I found a letter from you, which was refreshing to my wearied mind. The Head of the church has suffered you to stand one year, as a bishop of souls; and I would hope without giving special occasion for the ministry to be blamed. It is matter of thankfulness and praise. Our friend, Mr. S., did not pass this way, and I know not how to account for it. On my journey to Connecticut, I saw two of your class-mates, Rev. O. F., and Mr. K., both of whom wished to be cordially remembered to you. There has been an extensive and a very pleasing work of the Holy Spirit at P., under the preaching of Mr. F. In this town, I fear the good work is subsiding, and that we have grieved away the Spirit of God. No new instances of conviction have been discovered, for several days. We, however, hope for further displays of divine grace, among us, though we are infinitely unworthy of such a favor.

"I rejoice to hear, as I have from various sources, that you have the affections of your people. You must never consider your mountain strong, nor preach yourself, but

Christ Jesus the Lord; nor commend yourself, but the truth, to every man's conscience. You have a library; read much. You have leisure; study much. Many a young minister, of fair prospects, has failed of retaining his standing among his people, by neglecting his studies. I hope you will be wholly devoted to your work."

"*Oct.* 26, 1820.

"My dear Son,

"I read, with pleasure, your letters to H. and S., though I found not a line to myself. But I will excuse your inattention to me, as long as you write to any of the family. From some intimations in your letter to H., I fear your health is not very good. Esq. N., however, seemed to think you was entirely sound, and in good spirits. I am aware that you have now advanced so far in the field of science, that all your powers of mind must be called into vigorous exertion, and that there is danger of keeping the bow bent too long. While you make close application, you must endeavor to preserve the tone of your body, by frequent exercise judiciously used. It seems you are now the sole lord of your apartment, as your *chum* has left you for a season. I hope you will not spend a single hour, in a dull and torpid state; but when you are not intensely engaged in the investigation of knowledge, seek for bodily exercise. Consider it as no disparagement to be seen chopping your own wood, and conveying it to your room.

"Devote such a portion of your time to your daily recitations, that you can acquit yourself not only decently but honorably, before your tutor and the class. Strive to become *primus inter pares*, in every branch of science. You must have system in the books you read, and not fall into a desultory course. Finish what you begin, unless you unhappily begin a work of no merit. Make yourself

master of your author's arguments, and be not contented, for a moment, to be a superficial reader. Take particular notice of his style, and mark the excellencies and defects of it. I have often intimated to you, that one of the most difficult attainments for the scholar, is, the art of composing correctly and elegantly, so that the reader or hearer of what he writes, will not fail of being pleased and edified. No one reaches this point, without much patient application. In acquiring the character of a good writer, if ever you attain to it, you must not think strange if you are sometimes led to rank your talents below those of the meanest of your acquaintance. But, remember, my son, perseverance will remove the greatest obstacles.

"To be a respectable scholar, however, is not the pearl of great price. You may excel in scientific acquirements, and be a wretched man at last. A disposition to improve, to the glory of your Maker, all your talents and acquirements, is more important than every thing else; and without this, every thing bestowed upon you will be lost, as to yourself, whatever benefit others may derive from you. I hope you will not soon forget the interview we had together, in your chamber, when you was last at home."

"*May* 15, 1821.

"My dear Son,

"I wrote you last week by Mr. M., and now I have opportunity to forward a letter to you by Mr. P., who, with his wife, intend setting out to-morrow for Ohio, on a visit to their daughters. They will spend a day or two in Madison. I hope you will see them, and not fail of writing by them on their return. Acquaint me with all your concerns, as I feel a deep interest in every thing relating to your ministry, whether prosperous or adverse. I am

naturally led to propose the following interrogatories—Is your own soul in health? Have you that evidence of your adoption into the family of Christ, which inspires you with humble boldness, in standing as God's mouth to the people of your charge? Do you give yourself to study, to reading the books of the wise, the learned and the faithful, and to a critical examination of the word of God? Is it your aim to bring weekly into the sanctuary beaten oil? Do you enter into the spiritual concerns of your people? and especially, do you look well to the spiritual state of the church, of which, under the great Shepherd, you are an overseer? Is the church in a quiet and healthful state? And have you reason to hope that you are feeding some of the sheep and lambs of Christ's fold?

"While you are ministering to your people in spiritual things, are they disposed to keep you from being straitened and embarrassed in your worldly affairs? Have you been enabled to pay for the whole or for a part of your farm? I know, my son, you have your trials; for no man, in any situation in life, is exempted from them. But pray for wisdom, patience, and discretion. Meet your trials with fortitude. 'Acknowledge God in all your ways, and he will direct your paths.'

"I should rejoice in hearing that you had found a fellow-helper in your work, a pious and discreet companion, a wife that would unite her efforts with yours in promoting the cause of Christ, and one who would 'do you good and not evil all the days of her life.' This would contribute not a little to your usefulness. It would preserve you from contractedness and rusticity, which are spots in a minister's character, and would promote expansion of feelings and urbanity of manners."

"*July* 3, 1821.

"My dear Son,

"I acknowledge the favor of two short letters from your hand, within a few weeks, in both of which you make mention of uncommon seriousness among your people; and, in the last, of a number of hopeful conversions. This was pleasing and animating news to me. In the triumphs of the Redeemer, and the salvation of souls, we ought always to rejoice. To this occasion for joy, was added another, viz. that your ministry should be so early blessed. This could not but affect the heart of a parent, who has felt much anxiety for you, especially while prosecuting your studies under my direction. I hope the work of divine grace in Madison has become general, and that great numbers have been liberated from the bondage of sin and Satan. I have had a strong desire to be with you at this interesting time, and to afford you some assistance, by preaching and by visiting with you from house to house; but such a thing cannot be. I hope the Lord will be with you, and that you will be constantly asking counsel and wisdom from Him, who giveth liberally.

"It is a remarkable time in New England, especially in Connecticut. In that small State, we have reason to believe some thousands of souls have recently been brought into the kingdom of God's dear Son. The work has been powerful in N. H., under the ministry of our friend Mr. Y. I have been an eye-witness of it in that place, and in some others."

"*Sept.* 1, 1821.

"My dear Son,

"My anxiety respecting your health has been considerably excited since I received your last letter. A constant cough, occasioned by too much speaking, is a

bad symptom, and not easily removed, especially if the lungs continue to be used. You very well know that I have suffered much in this way, and did but just escape a fixed consumption. On this account I tremble the more for you. I hope your health is restored, and that you are again ministering to your people, without serious injury. You have been favored with no inconsiderable harvest of souls. I rejoice with you in this interesting event. On the morrow, the happy subjects are to be received into the church. I hope to remember you and your people, at the throne of grace, and may the Lord add his blessing to the solemn scene, that a more plentiful harvest may succeed.

"I witness at the present time, in this town, the wonderful mercy of God. The church has been gradually waking up all summer. A number of the members are now quite alive and very active. There is more attention and solemnity in the town than I have witnessed for many years. You would be astonished to witness some of our crowded meetings, consisting of impenitent sinners of every age and description. Many are anxious—some are under deep conviction—and some are rejoicing in God their Saviour. The appearance is truly encouraging and animating. My labors, as you will readily suppose, are greatly increased; but they are truly pleasant. How long this work will continue, and what will be the final result, is known to Him alone, who holdeth all hearts in his hands. Let this intelligence excite you to remember the people of your native town, and the family in which you was nurtured, when, as a suppliant, you approach the throne of grace.

"Next week is the commencement at Williams college. We have no president. Two have been chosen who have declined accepting the office. Several of the trustees have again urged me to consent to be elected; but I consider myself too far advanced in life to engage in labors so new

and so responsible. If I were fifteen years younger, I might think more seriously of changing my situation; especially with a view of educating my younger sons.

"Two years ago, this day, I assisted in your ordination. I have never regretted my having made that effort, though it was a fatiguing and expensive journey. It would be pleasing to me to see your people once more, that I might be an eye-witness of your standing among them. The journey appears far less formidable to me, than it did before I performed it. I should feel a stronger inducement to visit you, if you had a companion. Why do you so long delay an attention to this subject? May the Lord direct you with respect to this important concern."

"*Dec.* 12, 1821.

"My dear Son,

"I have had much anxiety on your account for many weeks, and I can truly say, that I am 'afflicted in your afflictions.' Submission to the holy will of God is my only relief. When Messrs. P. and W. returned, they excited some hope in your case, as you was then considered to be at least more comfortable; but I have been much acquainted with lung complaints, and know them to be very hazardous, especially in public speakers. They assured me that you had every possible attention from the family of Esq. L., and from other friends. My son, you must be very careful of yourself. Refrain from using your lungs, as much as possible, and from the least exposure to take cold; and yet do not unnecessarily lose the benefit of good air. Use exercise, when the weather is unfavorable, in your room, and be very attentive to your diet. Your life and health are of importance to yourself, and your church and people. All proper means for your recovery ought to be used; and then the event cheerfully left with God. I know his counsel with respect to you will stand; and you afforded me much comfort when

you intimated in your last letter, your confidence in the wisdom and rectitude of God's government. I pray daily, that the promised grace of the dear Redeemer may be sufficient for you. As you are now called off from ministerial labor, devote what strength you have to the care of your own soul. Examine carefully the evidences of your sanctification and adoption. 'My son, despise not the chastening of the Lord, nor faint, now you are rebuked of him.' Will it not be some consolation to you, to be assured that you are at this time, a subject of many prayers? My heart has been deeply affected to notice the interest which the people of this town take in your affliction. Hundreds of prayers have been offered up to God for you, in the space of a few weeks. The neighboring ministers are praying for you and your dear people.

"If the season of the year were favorable, I should go immediately to you; but I am too far advanced to encounter the hardships of a winter's journey. I have had many thoughts of sending S., who is now engaged in a school, in case your health should finally fail. Your sister H. informs me, by letter, that she has written to you, as a small token of her solicitude for you. You are our first-born, and had our first affections as parents; and you must naturally conclude, that our hearts are tried, when we think of you, as being sick, at such a distance from us. But submission is our duty and our privilege.

"The work of the Holy Spirit, in this town, has been powerful, and still continues. More than a hundred are rejoicing in hope—twenty-two have been examined. We shall probably receive into the church more than forty, at the next communion."

"*April* 22, 1822.

"My dear Daughter,

"Your very welcome letter of the 11th inst. reached us on Saturday. We perused it with eagerness, but with

a mixture of feelings, occasioned by the expressions of doubt, as to your accompanying your husband to the paternal mansion, when he shall make his tour to New York. Our expectations have been greatly raised, with the hope of seeing you this spring, and we shall feel a painful disappointment if you should not come. I have thought the journey would contribute much to your health, and it would be pleasant for you to attend some of our meetings, and especially to go with us to the table of our Lord, on the second Sabbath in May. But, if Infinite Wisdom should order otherwise, I desire to submit. Of this, however, be assured, we all, from the oldest to the youngest, ardently desire to see you. I hope the expectation of seeing your brother Alvan at Ogden will not detain you; because you may see him here, or he may not reach there until after your return.

"I rejoice, my dear child, that your house is a house of prayer, and that it is opened frequently for religious meetings. You suggested a thought which was cheering to my soul, respecting the time of our devotions, and the sameness of our petitions to our common Parent in heaven. It seems you are without a minister, and I pray the Lord to send you a faithful, able, and discreet, spiritual guide. I feel deeply interested in all the movements of the church and people in Ogden. I hope you will all look to God for direction, in the important affair of obtaining a pastor.

"The attention of the people in this town to the interesting subject of religion still continues. It is wonderful to see how they flock to meetings. All the families in town are again to be visited on Thursday of this week. Forty-two of the members of the church have been designated for this important work, and prayer will be offered up in every house. We hope for a blessing. We have received sixty-three into the church, and fourteen

more have been propounded. Several of this number are younger than L. or even W. But your dear and only sister, and all the other children, remain in a state of security. My hopes, with respect to them, have been raised, and then they have been blasted. This has been a very great trial to me; but God is just. I have given my children to him. None of Mr. C.'s family have shared in this work."

"*July* 19, 1822.

"My dear Daughter,

"The return of Mr. C. occasioned much joy in our family circle, as he brought a rich freight of letters from those who are very dear to us. You know with what deep interest I peruse letters from my children. I am led to infer from your communications that E. contributes to your happiness. It was for your sake principally, that I consented to so wide a separation from a child, at his forming period of life. His departure occasioned me many a pang, which cannot be described; but I then hoped, and still hope, that you and your companion will study to be useful to him. Your letters to S. reached this place yesterday; and I desire to bless God, that you are all yet favored with health. I opened S.'s letter, and saw the hand-writing of my two children.

"Your brother Alvan arrived on Saturday, the 6th inst., with his fellow-traveller. I rode, on Wednesday, to Albany to meet him; but, as he had gone to the springs, I was obliged to return without gaining any information respecting him. In two or three hours after I left Albany he came into the city from Troy. He has more bodily strength than I had expected; but his lungs are very weak, and his cough is wearing. No one thing seems to lay such a tax upon his strength as conversation, and nothing will sooner exhaust him. He can ride thirty miles in a

day, without special inconvenience, and has been to Becket, Great Barrington, Pittsfield, and Lanesborough, since his return. He is able to attend public worship, and has made a short prayer in the meeting-house. How God will order in his case, we know not. He will continue to ride, as the most salutary course he can take, and the event must be left wholly with our heavenly Father. I regretted very much that he did not make Ogden in his way; but he was so feeble at that time, that he did not think it best, after he had reached A., and especially as he was in company with an invalid. I hope you will excuse him. We are all in comfortable health. S. has been at home, the present week, and enjoys better health. I think he will visit Ogden, when he has closed his school.

"Our house has been very much thronged with company since you left us. We have scarcely been alone a single day."

"*Oct.* 22, 1822.

"My dear Son,

"I was detained from the association at Lanesborough; but your letter by Mr. G. reached me, last week, and afforded some satisfaction to my mind. You have now arrived at an interesting crisis in your life, and have begun to form a character in a literary institution, as a scholar and as a man. Your success depends very much on your own exertion and prudence. If you should fail of making close application to your studies, you will soon find yourself in the poorest half of the class, and your mind will feel a discouragement from which it will not easily be recovered. Improve the study-hours with all the diligence with which the thorough farmer makes hay when the sun shines. Nor will it answer your turn to squander the other part of your time. Make yourself a

complete master of all your studies, and let it appear in the recitation-room, and before your tutor, that you have been faithful to yourself. The diligent and persevering scholar is like a forehanded man, who is not embarrassed and mortified with debts. You must never suffer yourself to be idle, nor to be seen walking the streets, when it is not necessary. Give yourself to reading, and be very careful that you do not form a taste for frivolous books, and unprofitable conversation. Your turn of mind will soon be estimated by your class, and by the faculty of college. My son, an amiable character, such as I desire you to form, is of great worth.

"I find you left home without taking a Bible. This has occasioned me many sorrowful reflections. I shall send you one the first opportunity, not to be laid aside as useless, but to be perused every day.

"And now, my dear son, I once more commit you into the hands of God, praying that he may open your heart to receive the truth, and dispose you to live to his glory. Your mother, and A., and little brothers unite with me in much love to you."

"*Jan.* 12, 1823.

"My dear Son,

"I wrote you a letter, several weeks ago, in which I acknowledged one favor of the same kind from you. Since then, I have impatiently waited to hear again; but have received no intelligence from you, excepting by way of O. I conclude my letter failed, or you would have more promptly noticed it. We have all felt extremely anxious for you, in your new situation, particularly as your expectations and hopes, with respect to the academy, have not been answered. But, that holy God, who gave you existence, and who has hitherto made you a favored child of his providence, has some important purpose

to answer, by placing you over the institution at G., in its depressed state. Often have I reflected on our ride to Stockbridge, when we were deliberating on the subject of your removal. We were both at a stand, and hardly knew what decision to form. Your mind preponderated to the side of an exchange of situations. I consented with trembling, and committed you to Providence. Nor am I yet discouraged. The Lord will take care of you, and I hope is preparing you for eminent usefulness. You will be unwise to manifest or indulge any depression of spirits. Be no less assiduous to acquit yourself, as an able and faithful instructor, than if the school was in a very flourishing state. I have lately been reading the Life of the justly celebrated Dr. Scott, who made his entrance on the stage of life, under every embarrassment. For the reputation he finally acquired, he was indebted to the obstacles which Providence cast in his way. These called forth the energies of his mind, and were the means of forming his habits, teaching him the necessity of patience, diligence, and perseverance, and guiding him in the way to eminent usefulness, and even to that greatness of character, which, perhaps, has been surpassed by no one of the present age. Had he been dandled in the lap of ease and affluence, and introduced hastily and prosperously into public life, he would have appeared a very different man. You see, at once, why I am induced to make these remarks. They are designed to keep you from being discouraged, and to influence you to watch the footsteps of Providence. My daily prayer is, that you may be induced to 'seek first the kingdom of God and his righteousness,' and then all necessary worldly prosperity will be imparted to you.

"My dear son, remember your Creator in the days of your youth; and that the Lord may bless you, is the prayer of your ever affectionate father."

"*Feb.* 9, 1823.

"My dear Son,

"I have just returned from the public services of the sanctuary, where I have been attempting to present to the people the evidences that Christ's kingdom will increase on the earth, and will forever increase in the future world. From which consideration I have been urging, with all the powers of my feeble eloquence, the importance of a personal union to Christ. The subject is worthy of your serious attention. Who can sufficiently prize the privilege of being a Christian? Who can adequately describe the consequences of living without God, and without hope in the world? My son, hearken once more to the entreaties of a father, and be wise, by exchanging the perishable objects of this world for a portion in Christ. You have already long delayed; but it is not yet too late to choose the good part, which will never be taken away from you.

"It is now a most interesting time to the friends of religion in many towns in the county of Hampshire, particularly in all the Hamptons, Hadley, and Norwich. The Lord is now, also, pouring out his Spirit upon Boston, and the appearances are very encouraging. This event will, probably, produce great convulsions among those churches and ministers who have embraced the Unitarian system. Several people, in these congregations, have left them for the sake of hearing the truth, as it is in Jesus. I never wished to visit our capital so much as I do now; but the Lord can carry on his work there, and in all other places, without my aid.

"On Wednesday last, I assisted in the ordination of Mr. D. C., at B., and presided on the occasion. The union of the church and people is great, and the prospects pleasing. This occasion brought me to a particular acquaintance with Mr. S., at whose house I lodged. I

found him and his companion agreeable, and hopefully pious. They inquired very particularly after Mr. C. and family, at O. I am called, the present week, to assist in the dismission of Mr. W., and in the installation of Mr. B., at G. B. Mr. W.'s health is very feeble, and probably he will never preach again.

"From Capt. B. and Capt. F., I have learnt some particulars respecting your school. Their account is very gratifying to the heart of a parent. I hope you will continue to be successful, in the very important station which you are called to fill. From a clause in your sister's letter, I fear you may not exercise enough, especially in the morning. I sometimes wonder you do not write oftener to your parents, as you well know how highly we estimate letters from our children. Your mother's health is not very good, but she has attended public worship this day. Your brother Alvan remains feeble; yet I think he rather gains strength. I have lately addressed a letter to his church and people, who, as might be expected, begin to be discouraged. His trials are very great, and we must share in them. The Lord orders wisely.

"Monday morning. I hope you will study to administer comfort to Harriet, and to be useful to your brother E., who is in the forming period of life. Encourage him to improve his mind, by reading, and watch over his morals. Exercise him, when you have opportunity, in parsing his native language, and assist him in acquiring a knowledge of figures.

"Wishing you the divine blessing, which is better than life, I subscribe myself your affectionate father."

"*Feb.* 24, 1823.

"My dear Son,

"If you knew the feelings of a parent's heart, your communications to us would certainly be more frequent.

You suffered so long a space to intervene between the packet forwarded to you by B., and the letter addressed to your sister L., that we began to cherish unpleasant feelings. We feared that you might either be unwell, or be laboring under a depression of spirits, which rendered you incapable of making any effort. Your letter to her, of course, afforded us much pleasure. It was very pleasant to notice the expressions of tender affection for that sister. I also indulge the hope, that you are better satisfied with your school than you was at the date of your last letter. But in no part of your letter did I feel so deep an interest, as in that which relates to the hopeful appearance of a revival of religion in G. I have mourned, that you should be located among a people where the spirit of religion was hardly visible, and where you would feel so little moral instruction. My heart leaped with joy when you made mention of meetings every day, which were crowded, attentive, and solemn; because the intelligence excited a strong hope, at once, that the Lord was there, by his Holy Spirit. If a considerable number of that people, especially of the youth, should be renewed in their minds, and become interested in the great subject of religion, the aspect of things will be very different indeed. There is nothing which can render a people so happy, as to have them brought under the influence of the religion of the gospel. My dear son, I have been led to reflect on the mercy of God, in commencing this work where you are stationed. He presents to you another precious opportunity to secure the good part which will never be taken away from you. There is no describing the importance of a season of refreshing from the presence of the Lord. My fervent prayer is, that you may not fail of the great salvation. If there is to be a harvest of souls in that place, I entreat you not to stand at a distance from the work, and to consider yourself

an uninterested spectator. Be attentive to the meetings—hear the instructions communicated, with self-application. Look seriously and faithfully into your own heart. Let it not be said, that the Saviour has come to Greenville, by his Spirit, and the preceptor of the academy is unmoved, and unites not with others in bidding him welcome. You see a father's feelings on this subject. I desire you to write immediately, on receiving this, and let me know the state of things; and may the Lord furnish you with tidings, which may cheer our hearts."

"*March* 18, 1823.

"My dear Son,

"I duly received, and read with uncommon interest, your letter of the 9th inst., as it gave me some account of a hopeful appearance of a revival of religion in college. I ardently hope and pray, that this token of mercy to that institution will not be as the morning cloud, which soon passeth away, without watering the thirsty ground, but as a cloud big with the rain of heaven, and which may produce a 'season of refreshing from the presence of the Lord,' happy in its fruits, and long to be remembered. On reading your account, my anxious thoughts, as you will suppose, were immediately turned to your case, knowing that you had enjoyed great privileges, and had ever appeared criminally indifferent to them. I said to myself, O that I might have that joy in my son, which president D. has had enkindled in his breast, by the happy tidings from his son! Of such a favor I know I am wholly unworthy; but I am constrained to *plead* for it, looking to the merits of Him who died for the chief of sinners. If the Lord Jesus has come into the college, by the awakening and converting influences of the Holy Spirit, I hope none of the students will practically desire him to depart, as many did when he was on the earth, lest they refuse an oppor-

tunity of receiving his blessing, which they may never again enjoy. My dear son, I desire you to regard this season as being emphatically a *day of salvation.* Many prayers have of late been offered up for the colleges—and many for Williams college; and it is animating, that there are any indications of so early an answer to them. I call upon you, with all the tenderness of a parent, to think of the worth of your soul, the multitude of sins which you have committed against God, the vastness of eternity, the awful hazard of living in a state of impenitence, and the precious opportunity you have to escape the deserved wrath of the Almighty. Do the students meet for prayer? Indulge not a thought of being absent, if your attendance is consistent with their feelings and regulations. You have the Bible in your room. Do not incur the guilt of neglecting it, at such a time as this. Read it with attention, and with reference to your own case. You have a closet, which your Saviour calls upon you to remember. But why, my son, need I urge upon you those things, the performance of which, in a right manner, would secure your own eternal interest?

"Present my affectionate regards to the president, and inform him that we all feel a deep interest in the tidings we hear from college, and, I trust, the saints in this and other places, are praying for a rich harvest of souls, from among the youth committed to his care.

"I rejoice to learn that you find in B. a safe and pleasing room-mate. He has been called to drink deep of the cup of sorrow. Mr. H., who came from Williamstown here, informs me that he saw his father just before his death, and that he was a valuable man, and an affectionate parent. May God sanctify this heavy stroke, and sore bereavement, to his son, to whom I wish to be remembered. I hope the room you occupy together will be a Bethel, and be distinguished for good order, close

application to study, and for proficiency in classical pursuits.

"Write every week, and let me know all your wants, and what the Lord is doing in college."

"*May* 5, 1823.

"My dear Son,

"I never parted with you, when I felt more solicitude for your happiness and welfare, than I did on Friday morning last, at Greenville. I had been particularly conversant with you a number of days. I had seen where you had been residing, and where you expected to reside during the summer. I had seen the displays of God's grace among the people, and the lively interest which many of them appeared to take in the all-important subject of religion. I had seen you placed at the head of an academy, which had not shared in the influences of the Spirit—and a review of the whole, excited emotions in my heart not easily described. When you left my carriage, and gave me the parting hand, I drew many a sigh for you. I know you must feel the responsibility of your station, and that the eyes of many are upon you, at this time, longing and waiting for you to step forward in the cause of religion, that your pupils may be blessed. My dear son, you cannot be without your reflections, nor without anxiety. Never was you before brought into such a situation, where it seems every thing conspires to induce you to embark in the cause of religion. I entreat you, as your earthly benefactor, and as your father, who tenderly loves you, not to suffer this opportunity to pass unimproved. Let not your heart make one excuse; for there is none. You have only to decide whether you will have your portion in this world, or in that kingdom which is to endure forever. That you never can be saved without faith in Christ, I know you will readily admit. Then,

my son, believe on the Lord Jesus Christ. Count all things but loss, for the excellency of the knowledge of your Redeemer. Say not in your heart, that you design to do this at some future period. Do it *now*, that in your next letter you may announce the happy tidings to me. You have the prayers of many for you, and I hope and trust they will not be unavailing before that God who knows your case perfectly. Before this time, I hope that your heavenly Father, who seeth in secret, has seen you on the bended knees of your soul, pleading for mercy, and that you may share with others in the blessed influences of the Holy Spirit.

"May 6. Having progressed in my letter thus far, it was mentioned to me, that the stage had passed. This stopped my pen, which I now resume. After parting with you, I was soon brought to Mr. L.'s, at whose house I was detained two hours, waiting his return from a walk. With him my opportunity was very short. It was twelve when I was on the river; at four o'clock I was in Chatham, and before the family had returned from the Friday evening prayer-meeting, I was safely seated in my own house, having rode fifty-three miles. This effort was made without any design, and without any special fatigue on the part of my horse or myself. The goodness of God to me and my family are very noticeable, and O that I might have a heart to praise him.

"Having been to G., I can look at the family in which you reside, the room which you occupy, the academy where you instruct your pupils, and the house of prayer which you frequent."

"*July* 1, 1823.

"My dear Daughter,

"Your very welcome favor of the 24th ult., we received on Friday last. It was perused and re-perused

with much pleasure. I desire to cherish a grateful sense of the goodness of that God, whose you are, and to whom we have dedicated you, that he has directed your steps to a place so pleasant to your feelings, and at the same time so favorable both to the cultivation of your mind, and to the attainment of that knowledge of the Saviour, which infinitely concerns you. I hope and fervently pray, that the faithful instructions of Mr. H. will not be neglected by you. The object in sending you abroad was, that being liberated from all domestic cares, you might have uninterrupted time for the acquisition of knowledge, and be enabled to lay a foundation to be something more than a cypher in the world. Another season so favorable for the attainment of this object, you probably will not again enjoy. The period of youth is with you rapidly passing away. I trust you will consider your time to be very precious, and that your application to your studies will be such as will be honorable to yourself and to your parents. Your teacher has, by this time, formed his opinion of what you are capable of acquiring, and of your disposition to be faithful or unfaithful to yourself. My dear daughter, be not willing for a moment to be considered a superficial scholar, nor one that is deaf to spiritual instruction. In either case you will bring reproach upon yourself, and upon those who have attempted to guide you in your tender years. If, in your absence, you should choose Christ for a portion, you will return to us doubly endeared, and by one bond of union never to be dissolved. Are you willing to deny us this happiness? Are you willing to deny yourself this happiness?"

"*July* 15, 1823.

"My dear Lucy,

"Knowing, that in one respect, at least, you are like your father, fond of receiving letters from friends, and

having myself a few moments leisure, I cheerfully devote them to you, that I may bring your thoughts to your native place, and to the paternal mansion. I begin by way of reproof, and say that your letters are quite too short. We hardly get interested in reading them, before we find the closing sentence. We wish to be acquainted with all your joys and sorrows. You state that your advantages are great, and that you are much pleased with your instructor. What progress are you making in your studies? I have had some fears, lest your long inattention to study should prove somewhat embarrassing to you. But I hope you will acquire the habit of close application, and close thinking. Before this, I conclude you have made several efforts at composition, and have read before the school. I hope you are never hasty in these productions, because they do more to develope the mind, and at the same time to strengthen and expand it, than almost any other exercise. You may commit to memory without much expense of thought; but when you sit down to write composition, your mind must be collected, and all its powers brought into action. If you succeed well in one attempt to put your thoughts on paper, though it cost you much labor and anxiety, your mind will begin to acquire confidence in itself. This is an important point to gain. Many have not patience to make such an effort, and of course, never acquire the art of composing. Fail not of profiting by this hint.

"It affords me much joy to learn that Mr. H. is attentive to the spiritual interests of his pupils. You intimate that his addresses on this all-important subject are very solemn and impressive. Then, my child, you must incur additional guilt to remain stupid and impenitent. O that you might be wise, and improve the present favorable opportunity to break off from sin, and to become one of the friends of Christ. Why can you delay? Let me

know, in your next, whether you will not hearken to the entreaties of a father, and let him receive you as a spiritual child."

"*March* 9, 1824.

"My dear Son,

"I was very much gratified with the perusal of your letter by Mr. P., which was more of an epistle than you have usually sent, and considerably enriched with ideas, expressed in correct language. It seems you begin to have the conviction which I have had for many years, that a great part of the enjoyment of man, in this life, arises from the anticipation of good, and not from present possession. This, however, is less true of those who have been renewed by the Holy Spirit, than of others; because they estimate things more as they are. They expect less from the world, and see enough of God's goodness, in every passing event, to excite constant admiration and praise. The great apostle of the gentiles said, 'I have learnt, in whatsoever situation I am, therewith to be content.' I believe the Christian does not want for enjoyment in any situation, if he is only satisfied that God has placed him in it. This blessed portion, I hope, through grace, you may speedily find, and be maturing for eminent usefulness in the world.

"The day of prayer for the colleges, which was on the 27th ult., was well observed in this town. Many petitions were offered for Williams college, and for the members of it belonging to this town, that they might share in the influences of the Holy Spirit, and be the honored instruments of ushering upon the church and world, the approaching day of glory.

"I was glad to learn that you found your room-mate, for whom I have an esteem, and to whom I wish to be remembered. I trust that from him you will contract no

bad habits, nor imbibe any corrupt sentiments. I pray God to make him an instrument of the salvation of your soul. Be thankful for any tokens of his faithfulness to you.

"I hope you are pursuing your studies diligently, and with increasing profit. If you love your books, and feel the importance of becoming a systematic and thorough scholar, you will covet no leisure time, only what is necessary to unbend the mind, and recruit the body. It is of great importance, in regard to your health, to be regular in your hours of sleep, your exercise, which should be as much as possible in the morning, and in your meals. I trust there are religious meetings in college, which you will countenance by your attendance. At such, you will have divine truths presented to your mind, which may prove a blessing to you.

"Be wise in the choice of your associates. It is an old adage, but a true one, 'Pares cum paribus facillime congregantur.'"

"*April* 16, 1824.

"My dear Son,

"I will lose no time, in acknowledging your very welcome favor of the 4th inst. So much time had elapsed since any communication had been received from your hand, that I had began to indulge considerable anxiety lest your health or spirits had entirely failed. From the tenor of your letter, I perceive that you have enjoyed both in an unusual degree. This has been a favor for which I desire to bless God, on your account. But God in his providence has carried you away from the means of grace, and I greatly fear the consequences. The alarming fact, stated in your letter, that you had not heard a sermon, for the last five months, has drawn many painful sighs from my heart. It has led me to reflect with seriousness, on

that solemn interrogatory of our Lord and Saviour—'What shall it profit a man, if he should gain the whole world, and lose his own soul?' My son, it seems you are in a heathen land, as respects the privileges of the gospel, and at an interesting period of your life. I fear, that the holy Sabbath, which God has given as a sign between him and his people, is a weariness to you, because you have no opportunity to go into the assembly of the saints, and into the courts of the Lord. But, I exhort and warn you not to engage in worldly business, nor turn your thoughts upon any thing which may draw your heart away from a solemn regard to that divine institution. Look not at your day-book, nor your ledger. Indulge no company in your store.

"I have hitherto been disappointed in my expectation of sending you the Christian Spectator, which might afford you suitable employment for the Sabbath. There was not a sufficient number sent into the county for subscribers. I have now made arrangements to send you the work soon, beginning with the present volume. The Recorder I have sent regularly, after we have perused it in the family; which may afford you some instruction and entertainment."

"*Spencertown, June* 12, 1824.

"My very dear Sons,

"I reached this place, last evening, a little before the setting of the sun, having been protected by the same kind Providence which rendered my journey out so prosperous. Mr. S. is very desirous of having me spend the Sabbath here, to which I have consented.

"When I parted with you, my heart was full. I left you in a family whose attention and kindness you will doubtless experience, but in which you will not enjoy those

religious advantages which appear to me of immense importance. I had supposed that Mrs. B. was one of the visible fold of the Redeemer, and that you would often have your attention invited, by her, to the interesting things of religion. When I found that you was embosomed in a family, where there was not even the form of religion, nor one to speak in its favor, my heart was pained. I have had to endure uncomfortable sensations, ever since, because you are so much excluded from the means of salvation. I have dedicated you both to God, and am desirous of guiding you to peace and happiness in this life, and to a seat at the right hand of Christ, in his kingdom of glory. I spoke to you of reading the word of God together daily, and of sanctifying the Sabbath, and of encouraging religious meetings, by your personal attendance. One of you is known there, in a very responsible station, as an instructor of youth, and you are both regarded as the sons of a minister of the gospel, from whom it is doubtless expected you have received the best of instruction. The fruit of this I desire you to manifest at all times. I have thought you may spend a few weeks together in a manner both interesting and profitable to you. Possibly you may never again enjoy such an opportunity to fan the flame of fraternal affection. You are brothers nurtured by the same parents, and I hope you will be brothers indeed—the joy of those who consider you as an honor to them. Situated as you now are, the elder has the forming of the younger—as to habits of industry, habits of speaking, of civility and politeness, and of almost every thing which makes up a character. The weight of obligation, I trust, will be duly appreciated, the opportunity of guiding one in such an interesting relation, eagerly embraced. And I fondly hope, that such will be the returns of gratitude, and so successful will be

the efforts, that the whole will be reviewed with pleasure, in a future day.

"My sons, do you wish to cause the heart of your father to rejoice in you? Then walk circumspectly in the fear of the Lord. Seek that honor which is from above. You have not long to mingle with the cares, pleasures and honors of this world. Do your great work quickly—do it in earnest. May God bless you, and make you blessings to each other and to the world.

"I write these few lines, because I have a few moments of leisure, and because my thoughts are constantly going back to you, and particularly as I shall not be at home, in season to mail a letter which will reach you next week. *Deo volente*, you shall hear from some of us, the week succeeding.

"That you may be happy in each other, and walk together in the strait and narrow way, is the desire and fervent prayer of your affectionate father."

"*June* 17, 1824.

"My dear Son,

"In this mutable world, we are constantly passing from one scene to another, and we are alternately depressed and elevated, in our feelings, because we are so easily affected with the prospects which this world presents. But there is no created good, however eagerly we pant after it, and however successful may be our efforts in its acquisition, which can afford us permanent enjoyment. We shall remain restless creatures, until we can 'count all things but loss for the excellency of the knowledge of Christ Jesus.' This is man's best portion, yea, the only portion, which can satisfy an immortal mind. I have often recommended this to you, and am compelled still to do it, with all the earnestness of which I am capable. The period of youth is with you rapidly passing

away, and my heart is frequently pained, when I reflect, that at this interesting period of life, you are so remarkably excluded from religious privileges, and Christian society. I greatly fear the consequence, because with respect to the salvation of our souls, as is the fact in all other things, means and ends are connected. But you have heard much instruction in your day, which may sometimes be recalled. You have also the word of God, which I entreat you to read daily and attentively, and with self-application. You receive regularly, I trust, the Recorder, and Christian Spectator, by the careful perusal of which, you may become acquainted not only with the progress of religion, but with the various improvements in science and literature. I wish you to inform me whether you have received all the volume of the Christian Spectator. The March number I know you have not received, as it has not yet reached me, having been mis-sent. My dear son, guard against the sentiments, the dialect, and the habits of the people with whom you are surrounded. The spirit of the gospel they do not discern. Knowing that they are not correct in their views of some of the essentials of religion, I am induced to speak thus freely; and as we insensibly become assimilated to those with whom we are daily conversant, the caution I have given may be the more necessary: you will receive it as coming from a father, who is deeply interested in your temporal and spiritual prosperity.

"We all wish you to write more frequently and more copiously. Let us know all your joys and sorrows, and especially the state of your mind, in relation to the all-important subject of religion. I am unwilling to believe that your mind is as destitute of all thoughts on this subject as are your letters. Yet the Saviour has laid down this maxim, 'Out of the abundance of the heart, the mouth speaketh.'

"Your mother has about her usual health, though afflicted with the rheumatism. We have much company and many cares, and we are both almost worn out. The evening of life has come upon us, and our active days are drawing to a close.

"Wishing you the best of heaven's blessings, I subscribe myself your affectionate father."

"*July* 24, 1824.

"My dear and afflicted Daughter,

"I received Mr. C.'s short letter, yesterday, and it has afforded us no relief in regard to your case. He was not so particular in stating your complaints, as we wished. No language can describe the anxiety we all feel, on your account. We know not what is the wisest course for us to take, in your behalf; but we are willing to do any thing, that may minister to your comfort, both of body and mind. We hope for a letter to-morrow, in answer to mine, which must have reached you two weeks ago, and to be able to decide on some plan, after having a more minute account of the state of your health. If possible, it is best for you to come down, and some of us will go to accompany you, and your little daughter. Your mother is willing to go; and so is Lucy, and so am I. J. and E. are now here on a short vacation. If necessary, E. will go back, for Mr. C. to come down with you. We shall come to some decision, as soon as we can know what is best, and we hope to-morrow. Remember, my child, the all-sufficiency of the Saviour, and let not your heart be troubled. I commend you and your dear husband and little child, to the mercy of God.

"Accept much love from your parents, L. and your brothers, also for Mr. C. His friends are well.

"From your ever affectionate father."

"*Oct.* 14, 1824.

"My very dear Son,

"I hope God will prepare your mind for the heavy tidings I have to communicate. Your beloved sister H. expired yesterday morning, at half past eight o'clock, without a struggle or groan. She had been rapidly failing for several days, and we did not think, on the morning of Thursday, that she would continue until the setting of the sun; but she sunk into the arms of death sooner than we anticipated. Her mind was calm, and her hopes of acceptance were founded on the Saviour. It is a heavy stroke indeed to us; but I desire to feel, that her early removal from this world, is a righteous rebuke; and I pray that it may be sanctified to the bereaved parents and afflicted children. I regret very much, that Mr. C., her husband, was not here to witness the scene of parting with so near and dear a friend; and now I greatly fear, that the funeral will be attended before his arrival, which is to be to-morrow, at one o'clock, P. M. Dr. S. is to preach on the affecting occasion."

"*Nov.* 16, 1824.

"My dear Son,

"The providence of God, in removing my three oldest children from this world, has greatly endeared to my heart those who survive. My mind is continually dwelling upon them, and cherishing ardent hopes for their prosperity and usefulness in this life, and their happiness, when time with them shall be no more. I would not write a single letter to a child, without making the impression on his mind, that I consider an interest in Christ, as the pearl of great price, or the 'summum bonum' of all possible attainments. It is an unspeakable consolation, when I contemplate the early decease of your brother and sister, whom you followed to the

grave, that I have ground to hope they are now among the redeemed of the Lord, uniting in songs of praise with the spirits of the just made perfect. And now I desire more than ever, that the dear children, who are yet prisoners of hope, may be so wise as to commence the Christian race.

"I rejoice, that you and your brother W. are so favorably situated, not only for the cultivation of your minds, but to strengthen those ligaments which bind you to each other, as members of one family. You are the oldest brother, and have passed, with honor to yourself, the various stages of a collegiate life, and may be incalculably useful to him. I trust you feel a deep interest in his success, as a scholar and as a man. I often think of the free conversations, which you must have together, when secluded from all other society, especially after closing your books for the night. So far as I can learn, you have made a successful beginning as a tutor, and I hope your mind will be richly imbued with wisdom and discretion, that you may meet every occasion without subjecting yourself to painful reflections, or the reproach of others.

"I was exceedingly gratified with the spirit of W.'s last letter, as well as with its correctness. If it will afford you any pleasure to make your parents happy, and to render the paternal mansion less gloomy, then you must both write very frequently.

"I forward to you the Christian Spectator for October. Accept the warmest affections of your parents, your sister and little brothers, and present the same to W."

"*Nov.* 17, 1824.

"My dear Son,

"Not a word have we heard from you, since you last left our mournful house. We have impatiently expected

a letter from you, and from my dear son E., for whom I have many anxious feelings. The great loss we have sustained in our family circle, is every day rendered more real, by the recollection of former endearments. My faithful correspondent has forever left her pen, I trust for a more sublime employment. God has brought this heavy affliction upon us, and let us quietly submit. Your little daughter is a perfect picture of health, and is very active and something busy, and needs our constant watchfulness."

"*June* 6, 1825.

"My dear Son,

"This day completes thirty-three years since my ordination, which is a length of time much longer than ministers usually are suffered to continue. Yesterday I noticed the event in public. I desire to be thankful that God has been so patient with me, when I have so constantly fallen short of my duty. I now can see, that I have enjoyed many years of prosperity in my family and among my people, while I have been criminally insensible of it. The last year has been peculiarly a year of trials. God, in his great faithfulness, has corrected me. He has blasted some of my fondest hopes. The deaths of my two children I cannot forget. Greatly do I feel the loss of the correspondence I had with my dear departed Harriet. Her letters, which I received more frequently than from any of my absent children, were always a cordial to me. They were affectionate, and they breathed a spirit of piety. She never wrote a letter to me, which was not richly fraught with evidence of her entire confidence in God, and her reliance on the merits of the Saviour. I am more and more sensible of the greatness of the breach in my family. But I desire to be still under the mighty hand of God, and to be thankful that he gave me such a child,

and to be kept from murmuring now he has removed her to a better world.

"Your little daughter has had a hard cold, which has affected her more than any one she has had since she has been here; but she is now better. At family prayers, she takes her little Bible, and imagines herself to bear a part in the exercise. I think she has not been from home since you was here. I have myself been riding with Lucy the most of the time, since you left us. After returning from New Haven, I accompanied her to Boston, and from thence J. rode with her to Sandwich, where she has many relatives. We are now extremely anxious to hear from her, and expect a letter to-day, and hope to witness their safe return to-morrow. She was comfortable when she reached Sandwich. May God prepare us all for the events of his providence."

"*June* 17, 1825.

"My very dear Son,

"We ought always to be in that frame of mind, and to have that confidence in God, as not to be afraid of evil tidings. One of the most painful tasks of my life now devolves on me, to announce to you the death of your beloved and only sister, and our dear and only daughter, whom we hoped would be the solace of our declining years. She was called to close her probationary state, and to bid adieu to this vain world, at Sandwich, and in the house where her mother was born. This is a mysterious providence. Though among relatives, she was at a great distance from her parents, and from all the members of our family. My heart is too full to write what I wish on this mournful subject, yet I have just closed a letter of some length to Mr. C. I rode with her to Boston, and from thence J. accompanied her to Sandwich. He left her on Wednesday, the first day of June, comfortable and cheer-

ful, with a hope that a short residence there, would be salutary to her health. It was not according to my judgment to have her left; but it was her wish, and that of her friends, and I have nothing to say by way of complaint, though it would have been a great mercy to have been with her, and to have had her at home. The day after J. left her, she was seized with a severe pain in her bowels, which prostrated her strength at once. The mail soon brought tidings of her situation, which filled our minds with anxiety and distress, but encouraged us with strong hopes of her recovery. A second mail brought us still more favorable tidings; but on Wednesday, when I was at Pittsfield, attending the Association, the mail brought the mournful and deeply afflictive account of her having exchanged time for eternity. She died Sabbath morning, at a quarter past eight o'clock, the 12th instant. We have been conversant with great afflictions; but never did we before receive so heavy a shock. The Lord hath done it, and it is our duty and privilege to submit and be quiet. Her funeral was attended on Monday of this week at five o'clock. Our house has been thronged since with sympathizing friends. Rev. Mr. B., of G. B., is to preach her funeral sermon next Sabbath, in my desk. It would be pleasant and comforting indeed, to have all my surviving children present to bear a part in our afflictions, but you are scattered.

"Lucy was favored with her reason to the last, and was the same patient child she had ever been. She was favored with the instruction and prayers of Christian friends, in her distresses, and particularly of Mr. H., the minister. She said it was all right, though she felt afraid to die.

"Oh, my dear son, I know the contents of this letter will cause the tear of grief to flow from your eyes; but I hope you may be influenced, through the agency of the

Holy Spirit, to seek first the kingdom of God and his righteousness. Pray for yourself, and pray for your afflicted parents. I will still say to you, that I justify God, and desire to acquiesce in his will. Your cousin L. A. returned with J. from N. B., and will spend some time with us. This appears to be one of God's great mercies, in this day of affliction and bereavement. She enters feelingly into our situation. Your mother and little brothers, with this cousin, unite with me in much love to you. The mail will soon arrive, and I must hasten to a close, after thanking you for one letter since you left us. May the Lord bless you, my dear son, and bring you to the saving knowledge of the truth.

"From your afflicted father."

"*June* 21, 1825.

"My dear Sons,

"You have knowledge of the mysterious providence of God, in removing by death your dear and only sister Lucy, in a few days after her arrival at Sandwich. I need not say to you, that this is the heaviest stroke which has fallen upon your afflicted parents, and upon the family, as we relied very much upon her company, which was always pleasant, and rendered doubly interesting, since the decease of Harriet. She was taken more unwell the day after she was left. Dr. L. was called to see her, and to minister to her. From the effects of this ill turn she never recovered, though she was able, on the Sabbath following, to sit up the greatest part of the day, and continued, in a measure, comfortable, until the Thursday following. On Saturday, the 11th, being alarmed, our friends sent for Dr. T., of Plymouth, who arrived about five o'clock on Sabbath morning. Our dear Lucy had a very distressing night, and no parents or brothers to minister to her; and yet the kindest of friends. Your

aunt F. and N. A. watched with her, but could do little to alleviate her pains, which were extreme. When Dr. T. came he said he could do nothing. Lucy had her senses to the last, and was the same patient and placid creature that she ever had been. She did not make herself unhappy because she left home; nor because she could not have the attention of her parents; but said all was as it should be. N. A. writes that she was as patient as a lamb. On Friday night, Mrs. R., of N. B., watched with her, and continued with her the most of the time until the affecting scene closed, and her immortal soul departed from its clayey tenement. She told Mrs. R. she was afraid to die. Mr. H. visited her frequently and prayed with her, which I rejoice to hear. Dr. T. said her disorder was on the liver, and that no medicine she had taken had ever reached it. She died on Sabbath morning, the 12th, at a quarter past eight, the same day of the week on which she was born. On Monday, five o'clock P. M., her funeral was attended from your uncle F.'s, and her mortal remains were followed to the grave by thirty of her relatives, and many others deeply affected by the solemn scene. I was at P., when the letter, received on Wednesday, announcing her death, was sent to me. The shock was almost too great for my frail nature to sustain. Dr. G. heard the letter, and I requested him to state to you all the particulars he could recollect. I hastened home to the afflicted mother and children, and had no time to write. Before I departed, the Association united in prayer for me and my family. I found my house thronged by sympathizing neighbors, to whom the letter was read, which occasioned much weeping, and many sighs. Last Sabbath Rev. Mr. B. preached a funeral sermon in my desk to a great concourse of people. I regretted that you both could not have been present. The text was the forty-sixth Psalm, first verse—'God is our refuge,' &c.

"It is probable, that if Lucy had attempted to return, a more distressing scene would have been opened, for she might have sickened and died among entire strangers. How insupportable, my son J., this would have been to you! I see great mercies in the midst of our heavy afflictions.

"That beloved child and sister has left our society, closed her state of probation, and entered upon an eternal state. I have to lament my unfaithfulness to her; but no neglected opportunity can I now recall. I desire to be more faithful to my surviving children, all of whom I have attempted to instruct on the all-important subject of religion. I have not said enough to you on the danger of delaying repentance. My dear sons, let me have the joy of seeing you in earnest to comply with the requisitions of the gospel, and to secure the good part which shall never be taken away. Believe me to be in earnest, when I urge you to this. It is a most reasonable thing, and it is for your life.

"I wish very much to see you, for we are lonely; and but for the society of cousin L., we should be much more so. Her coming to us, at this time, has been to me a striking providence. Your mother is as well as could be expected under such a sudden and heavy bereavement. She with your brothers unite with me in much love to you both."

"*Nov.* 23, 1825.

"My dear son Chauncey,

"I have had more anxious thoughts for you, than I ever had for any child, on leaving the paternal mansion. When E. left me, I was comforted from the thought that he would be embosomed in a family of religious principle, where he would daily enjoy the privilege of having his attention called to the word of God, and social worship.

You must be under the necessity of being conversant with another sort of people, who have different religious principles. But you have had the advantage of much counsel and instruction, while with your parents, and you have carried the word of God with you. This I entreat you, with all the solicitude of a fond parent, to read daily and attentively. From this book, God speaks to you, on the concerns of your soul, and if you will only regulate your life by it, you will be made wise unto salvation. Few persons of your age have attended more religious meetings than you have, or had a better opportunity to understand the holy scriptures. The return of the Sabbath, without your former privileges, must deeply affect you; but I pray God to keep you from losing all sense of the sanctity of the Sabbath. I hope your brother will go with you as often as possible to the meeting at P. When this shall not be convenient, devote yourself to religious reading, and remember that the Bible is the fountain of all true wisdom. I shall continue to send to S. the Recorder, which you have been accustomed to read, and Spectator. Never be seen walking the streets on the Lord's day, nor mingling in any company. May the Lord guide you, my dear son, and keep you from sin. Improve your time diligently, and cultivate your mind. Avoid all trifling conversation, and be faithful and strictly honest in your brother's business, and let it be a pleasure to him to instruct you. Then you will be mutual helps to each other.

"I have read your letter to cousin L., and was not a little pleased with it. The account of your journey was very comprehensively and happily written. I could easily follow your movements the whole of the way, having repeatedly passed the same route, excepting the last three miles. To-morrow is the anniversary thanksgiving in Massachusetts, on which occasion you never was absent

from your father's table. We shall be very much alone, though we have Mr. A., the converted Jew, with us. I never saw a young man so eager to acquire an education in my life. He has an ardent desire to do good to his countrymen. He, however, will not succeed in obtaining a school in this town. I recommend it to you to take particular pains to improve your penmanship, and to retain your knowledge of orthography and grammar. Advance also in your knowledge of figures, that you may be fitted for a man of business. Write me very frequently, and I shall cheerfully pay the postage, if I find your letters are written with attention and care. Be assured, my dear son, that you are on my mind every hour in the day, and I am often attempting to pray for you; and be entreated, my son, to pray for yourself."

"*Dec.* 12, 1825.

"My dear Son,

"I now enumerate weeks, and I believe months, since I have received a single line from you. This total silence has occasioned much solicitude, lest your health may have failed. The only reason I can assign, which satisfies me in any degree, is, that Mr. H. has been absent much of the time, and, when at home, has been engaged in entering into his new establishments. This has left you no leisure for writing to your friends. I will hope for the best. Daily I endeavor to commend you to the mercy and guidance of your heavenly Father. I hope, my son, you attempt to do the same for yourself. Amidst all your cares, remember that 'one thing is needful,' and that you will be unkind to yourself, if you neglect the care of your soul. The precious word of God you possess, and this is able to make you wise unto salvation, through faith in Christ Jesus. I cannot tell you how much it would rejoice my heart to hear of your walking in the truth. Associate

with the virtuous, and have no intimacy with those who cast off the fear of God. Let your conversation be as becometh the gospel of Christ.

"I have lately been to W., where there is an appearance of a revival of religion, not only in the town, but in the college. The students are very solemn, and some of them are beginning to rejoice in hope. What a mercy it would be, if your brother W. should share in this work, and become a decided follower of the Saviour? He evidently is more serious, and is attentive to the meetings. O that the Lord would have mercy on him, and on all my children. If one of them should seek after the Lord, I should hope he might be instrumental of the conversion of the others. Once I had children who accompanied me to the table of the Lord, and whom I embraced as spiritual children. Those are removed to a better world. Now I have not a child who has entered into covenant with God's people. I hope and pray, that this may not long be my lamentation. You live, where you may have great privileges, and I hope you are eager to enjoy them."

"*Dec.* 13, 1825.

"My dear Son,

"We have been at a loss to account for your total silence, since you left the paternal mansion. You well know with what avidity your parents read letters from their absent children. We bear you on our hearts, every day, and are too much inclined to indulge unreasonable anxieties on your account. When your letters reach us, fraught with what we call *good news*, our hearts are made to rejoice. We feel unspeakable relief from anxiety.

"C. has written one letter to his cousin L., informing us of your safe arrival. This she immediately answered, in my absence. I have written to him since, but have had no returns. Through divine mercy we all have been,

and still are, favored with health. By appointment of the Association, I have performed a missionary tour, accompanied by Mr. F. We were directed to visit Pittsfield, Lanesborough, and Williamstown. In each of these places we both preached and exhorted, laboring to arouse the professors of religion from their criminal slumbers. At Williamstown, a revival has commenced, and it begun in the college. I have not seen such solemnity in that institution for many years. Many of the thoughtless and vain youth seemed to be convinced that they have trifled with their immortal interest long enough. Some have deep feelings, and five were rejoicing in hope, ten days ago. W. is not without his feelings, though he speaks of his heart as being harder than the nether millstone. I had an interesting conference with him, and he seemed disposed to listen to my advice. What the event will be, God only knows. He now is favored with powerful means. He is urged from every quarter to press into the kingdom. I have been led to compare his situation with yours, where you have not even the ordinary means of grace. God is now using a hundred times the moral influence with him, that he is using with you, and yet he may be left to perish in his sins. I ardently desire to have all my children personally interested in Christ. If this should be the case, they would be rich indeed.

"All the churches in the county have enjoyed similar visits from two ministers. Last week, Mr. B. and Mr. B. visited us. Both preached, and both exhorted. The people were generally together, and the meetings were very solemn. I hope we shall have an ingathering of souls into the kingdom. In G. B., there is considerable excitement, and it appears in the village. A few of the youth are cherishing a hope. I can name only the daughter of Mr. B. Mr. B. feels some encouraged with respect to S.

"I desire you both to cultivate a taste for reading; otherwise you will not be men of information, nor will you be entitled to the society of men of taste and refinement. And you, my son, must set the example. I do not recommend the reading of novels. To the immortal mind they are light food indeed. It is important, to acquaint yourself, as far as possible, with facts relating to the moral, religious, and political state of our country. This knowledge is to be derived from the newspapers and periodical works of the day. To aid you in acquiring this knowledge, I have been induced to send you the Recorder and Spectator, both of which contain a summary of the political, literary, and religious facts of the day. You will see a notice of all the essential improvements which are made, and all the valuable books which are published, in our country. Treasure up these facts, and they will always furnish matter for conversation, in such company as is worthy of seeking.

"Little L. is well, and is able to tell where all her uncles are. You must write oftener, and you must encourage Chauncey to write. May the Lord guide you, my son, and make you a blessing in the world. Your mother and brothers, with cousin L. and little L., unite with me in much love to you and C.

"From your affectionate father."

"*Dec.* 21, 1825.

"My dear Son,

"Rarely did I ever read a letter from any of my children, which interested me more than yours of the 15th inst. It seems that the Lord has been working marvellously in the college, since I was there, and has gotten to himself a great name, in the conversion of many youth, and of numbers who heretofore could scoff at the self-denying religion of the Saviour. Truly by these

events, convincing evidence is furnished, that God holds all hearts in his hands, and that he has mercy on whom he will have mercy. The harvest already has been great, and the most of those who had been living without God, and without hope, have been shaken, and have been compelled to take refuge in Christ, as the only ark of safety from the impending storm of divine wrath. I know, my son, from your manner of writing, that you have not been an idle, nor an uninterested spectator of this glorious work. Indeed you inform me explicitly that you have been convinced of your lost and ruined condition by nature, and that you must be forever undone, without renouncing your sins, and embracing the way of life by Jesus Christ. Often have you been assured of this, though you apparently heard the whole, without a single emotion of fear or anxiety. When at Williamstown, I apprised you of the momentous crisis to which I saw you was coming. Never did I tremble so much for you, fearing that your proud heart would let the Saviour pass, when he was so evidently present by his Spirit, without applying to him to heal the maladies of your soul. You never had even a shadow of an excuse for your unbelief; and if you should resist the light you now have, and the pressing entreaties from your class-mates and fellow-students which you now daily hear, aggravated beyond description must be your condemnation. You say you are convinced of your entire sinfulness: then flee to Christ. Other refuge have you none. You are not too sinful, nor too helpless to be saved by him; for he gave his life a ransom for creatures totally ruined. Unite yourself with the happy number whose delight it is to praise him for redeeming love. Before this, I fondly hope you have renounced, with all your heart, the vanities of this world, and bowed at the foot of the cross. Some expressions in your last letter, which I have read over and over, seemed to me to

savor of a change of mind—a change of treasure. You do not speak with confidence, nor would it be proper, for the heart is deceitful above all things. I know you have begun to pray, though you do not say it. To restrain prayer, with the feelings you express, would be impossible. Many prayers are offered up for the college in this place; and in our more private circles I have heard many fervent petitions for my son, who has lived to witness such a day, and to enjoy such powerful means. O that they may be heard and answered. Knowing something of the deceitfulness of the heart, I am compelled to exhort you to search it daily, and to search it deeply. Be conversant with those whom you esteem as the friends of Christ. Visit Dr. G., as he requested you through me, and lay open your whole heart to him. Read the precious word of God, not with indifference, but as for your life. Read it with fervent supplication. When I shall see you again, I hope to embrace you as a spiritual son. On receiving this, write me immediately, and refresh my heart, which has been so deeply smitten with sorrow, in the removal of dear children. Write to all your brothers at the west, and tell them plainly what the Lord has done, and is doing in college. Tell them that you are convinced that you and they need a better portion than can be found in this world. A word from you, fitly spoken, may be blessed to them. I am anxious for S. and C., who do not live among the people of God. They have all lately written, and are well. I must, however, except J., who has long been silent. Some of the professors, in this town, are more awake. We hope the Lord will have mercy on us."

"*Dec.* 22, 1825.

"My dear Son,

"This day I received your letter of the 16th inst., and thank you for it. Your remarks on the revival of

religion in Williams college pleased me much. I had noticed, with deep regret, the lukewarm state of the professors of religion in that institution for many years, and I have perceived the very unhappy influence it had on all the students, and even on the officers of college. My heart was often pained when you was a member of college, and when you was there as tutor, in witnessing the influence which this lamentable state of feeling had on your mind. The scene is now reversed, and great indeed is the change in the moral aspect of the institution. Divine Providence has so ordered, that you should be sent away before these blessings should be showered upon your *alma mater*. This has given rise to many serious reflections in my mind. I am sometimes ready to say, O that J. had been inclined to continue another year in the tutorship, and to have witnessed this display of divine power and grace! I have no doubt, my son, that God is now exerting more than a hundred times the moral influence on the minds of the youth there, than he did a year or six months ago. This is always the case, when the Holy Spirit is imparted. Every subject of grace, and every awakened sinner, becomes a powerful preacher. I have received a letter from W., written since the one you received from him, which informs me that the work is progressing, and that more than twenty of the careless students were rejoicing in hope; and since I commenced this letter, I have been informed that the number of hopeful converts is twenty-seven. This is the Lord's doings, and it is marvellous in our eyes. Never did I receive a letter from W. that breathed such a spirit as his last. His heart appeared to be full. He has evidently had a sight of his entirely lost state, and from some expressions which he used, I was led to the conclusion that a radical change—a change of treasure, had taken place, though he did not *say* it. I find that the pious

students embrace him as one of the spiritually born. O, my son, this has almost overwhelmed me with joy. I am aware that the supposed change may prove fallacious, and that my fond hopes, with respect to him, may be blasted. Since the deaths of my oldest children, I have had none to accompany me to the sacramental table—none to write to me on the interesting subject of religion. This has been my grief. If the Lord has begun to show mercy to my surviving children, I hope he will have compassion on them all, and that my joy may yet exceed my afflictions, which have been very great. It is an unspeakable privilege to have Christian relatives, and especially Christian children. My son, why will you not give me this joy?"

"*Feb.* 26, 1826.

"My dear Son,

"I sincerely thank you for your good letter, by Mr. C., and by the same hand I forward a few lines to you. It filled my heart with joy, when I read the account you gave of the prospect of a revival of religion in A. No blessing ever conferred upon a people is to be compared with the influences of the Holy Spirit, convincing them of sin, and turning them from their sinful courses to serve the living God. Before this time, I hope many have been compelled to bow to the sceptre of Christ, and to enlist under his banner, who will hereafter be eminent soldiers of the cross. Among these, I ardently hope my dear E. is numbered, or will be numbered. I fear your pressure of business will too much occupy your mind, and keep you from attending the weekly meetings. Your soul is of more importance than your body, and your prospects for the future world, than all earthly gains. My son, go to God, who is every where, and humbly confess your sins, and keep nothing back. Christ died for the chief of

sinners, and if you will only forsake all for him, you will be pardoned and saved.

"Wishing you the divine blessing, I subscribe myself your affectionate father."

"*March* 4, 1826.

"My dear son Chauncey,

"It gave me much pleasure to learn, that you had attended public worship at P., and also that you had spent a Sabbath at O. There you saw a number of your old acquaintances, and I conclude, tarried at the house where your beloved sister Harriet lived a few years. I never think of that dear child, and my other dear children, who are gone, without experiencing emotions which language cannot describe. O, my dear son, you can never forget them. Here, I must ask, have you read the lines in the Recorder, relating to our family? You did not even mention them, in your letter to Lucy.

"The Sabbath never returns, without bringing your case and that of your brother S. very fresh to my mind. We have many meetings every week, and they are well attended. T. waits upon me, generally, when I go to the extreme parts of the town, as you formerly did. I trust you read the Bible on the Sabbath, and other books calculated to keep your thoughts away from this world. I lately sent, by mail, Mr. Y.'s sermon for you both to read. I fear you will forget the catechism, which I have so often heard you repeat, and which I consider an excellent compendium of the doctrines of the Bible. Remember the 12th chapter of Ecclesiastes. Repeat it to your brother. As he has lived in this world of sin and temptation longer than you have, let him be your counsellor, as I trust you find in him a faithful friend.

"I hope, my dear son, you are improving your time well, and feel the importance of sustaining a character,

which will not be reproachful to your parents. Read much and with great care. If you mean to be respected, you must cultivate your mind with great diligence. I must insist on your writing me more frequently. It will be a great source of improvement to you, and a comfort to me. Your mother unites with me in much love to you and S."

"*March* 14, 1826.

"My dear Son,

"I received yours of the 9th inst. last evening, and also one from Dr. G. C. D., who is here, says he expects to go soon to Williamstown. By him I have written to Dr. G., and as he delays setting out, I will write a few lines to you. Having seen several letters from P., which communicated animating news, respecting the religious appearance in college, since the return of the students, my hopes have again been brightened, in regard to you. I have been uncommonly anxious to receive a letter, and have cherished strong desires and expectations, that you would comfort my heart, by stating definitely, that you was not only almost, but altogether persuaded to forsake all for Christ, and to be a Christian. The state of your feelings, as expressed in your letter, has drawn many sighs from my heart. Take heed, my dear son, lest you be found among those, of whom it is said in scripture, 'Behold, ye despisers, and wonder and perish!' You have now reached a most interesting crisis. The Lord has wrought a great work before your eyes, and many of your associates have been compelled to come to the foot-stool of the cross, and there they tell you they have found peace. Why do you stand idle? Are you willing to have no part nor lot in Christ? Shall it be said of my son, that he was an eye-witness of the wonderful work of divine grace in college, which will render this year mem-

orable in the history of the institution, and yet neglected the great salvation? I cannot but feel and tremble for you. Never did you before resist so great light, never have you furnished before such evidence of hardness of heart. Do you not reflect on the exceeding weight of guilt you are incurring? Do you not look forward to the day, when you will need a Saviour to befriend you, whom you now undervalue? I once more entreat you, my son, to be wise, and to attend to the things which belong to your peace. May the Lord have mercy on you, in this accepted time.

"There is an increasing attention, in this town, and more engagedness in the church. Two persons are beginning to hope that they have bowed to Christ. It has been a sickly and dying time, since you left us. A stranger died, this morning, at Dr. B.'s. He was a man of property, talents and education, from one of the West India islands, and returned with Dr. B. from B. in a languishing state of health. He appeared to have resignation to the divine will, and to rely upon the righteousness of Christ alone for salvation."

"*April* 20, 1826.

"My dear Son,

"I sincerely thank you for your letter by P., which I perused with great interest, and with a mind full of anxiety, having repeatedly heard something of the immensely critical ground on which you had stood for some weeks. Before this time, I hope you have come to a decision, and resolved to take up your cross and be a follower of Christ. There is nothing in the way. The proffers of pardon and eternal life have been made to you, through the atoning blood of the Redeemer. His blood, my dear son, cleanseth from all sin. Your having lived all your days in the violation of God's law, and in conse-

quence of it, your deserving his wrath, presents no obstacle, if you are only ready and willing to condemn yourself as the law condemns you, and to be forever indebted to Christ for your salvation. Do you view yourself a lost creature? Are you shocked at the sight of your moral pollution? Such, and only such, Christ came to seek and to save. Think not, that any of your past sins, however aggravated, separate between you and Christ. To indulge a thought of this kind, would be a criminal rejection of divine testimony. The provisions of the gospel are ample. Nothing separates between you and Christ, but present unbelief and present unwillingness to give up all for him. He stands with open arms ready to receive you, as soon as your heart is ready to count all things but loss for the excellency it may discern in him. On this ground, can you hesitate a single moment? Why all this delay? Why this unaccountable indecision in a matter so plain, and of such infinite moment? Can you see any thing in this world, which you can rationally prefer to Christ? You will promptly say, no; at least with the convictions you now have. Then, my son, what must your heart be, how vile and obstinate to remain where you are, in a state of indecision, or to return to your former listlessness and stupidity, and shut your eyes against all the evils which are hastening upon the ungodly? You are shut up to the faith. But one course can you take which will be safe. The Saviour is waiting to be gracious, and probably in a short time, he will depart from the college and from Williamstown, or cease to use the powerful means, of which you have been an eye-witness for many months. If you should be so unwise, as to let this favorable opportunity pass, gloomy indeed will be your prospects. I entreat you, with all the solicitude of a parent who has dedicated you to God, and who loves you with tender affection, not to delay longer.

On reading this letter, make an unconditional surrender of yourself to God. Be not faithless, but believing; and may the Lord show you mercy, by bringing you into the light and liberty of his own beloved children.

"Last week I preached at the funeral of my old friend, Rev. Dr. C. of New Marlborough. I have preached at the funerals of five of my senior brethren in the ministry, which is an uncommon occurrence. I am now the oldest member of the Berkshire Association."

"*April* 29, 1826.

"My very dear son Chauncey,

"I have selected two small books, of great intrinsic value, from the library of your deceased brother Alvan, which I wish you to read with careful attention, and preserve as your own, and as a memorial of him. The division has not yet been made of the whole. When it is done, you will have more. I rejoice to hear so favorably of your attention to business. May God bless you, by sanctifying your heart, and influencing you to seek a portion in Christ. It is a great trial to my mind, that you do not statedly attend on divine institutions, and that you have no more intercourse with those who feel the importance of vital and experimental religion, and of the sanctity of the Sabbath."

"*May* 25, 1826.

"My dear Son,

"We have been expecting a letter from you, for several weeks, but the mail brings none from you. I know that Mr. H. has gone to New York, and that you are, at this time, very much occupied in managing his concerns. To lighten your burdens, in some measure, and that you might be favored with an agreeable companion, I took some pains to introduce R. S. to your store.

I hope he will answer all your expectations, and relieve you from much care. He has been educated in a religious family, and has been trained up to regard the Sabbath, and to attend public worship, as well as religious conferences, and meetings for prayer. I trust he will not lead you into bad company, nor influence you to seek for amusement on the Lord's day. Probably you both sleep in the store, and I recommend to you the practice of reading together a portion of God's word, before you lie down to rest—and how suitable it would be to unite in prayer to your Maker for the forgiveness of your sins, and for his merciful protection. You are doubtless thinking of your prospects for this life, but it is much more important to think of your prospects for the future world, to which you are more rapidly advancing than you are aware.

"Yesterday I attended a conference in the south part of the town, and had opportunity to read a letter from R. S. to his brother, in which he speaks of you in favorable terms. I desire to be thankful, that you have been enabled to gain the confidence of Mr. H., and the good esteem of the people in A. My son, 'acknowledge the Lord in all your ways, and he will direct your paths.' I hope it will not be long before I shall have the joy to hear of your being a decided and open follower of Jesus Christ. Have you ever visited at Mr. L.'s? You mentioned in one of your letters, that he had given you an invitation to call on him, and I have hoped you would comply with it. There is an advantage to be derived from the conversation of those who are superior to us, in years and standing.—The books I sent you, I trust will have your attentive perusal. Much excellent instruction is contained in them. If you read with care, you will be a man of information, and your company will be sought and valued by the wise and virtuous.

"About this time, I expect you will have a visit from

your brother C., as S. promised me to grant him the favor. I hope you will have a pleasant visit together, as dear and affectionate brothers. As you have had the most experience, you will give him such counsel as may be useful to him. I long to see that dear son, and have had many anxieties on his account, as he has not the religious privileges which you enjoy."

"*June* 20, 1826.

"My dear Son,

"I have recently received one letter from you, and one of later date from C., both of which I perused with great interest. It gave me pleasure to learn that you were both in health, and that C. had made a pleasant visit to his brother E. The consideration that my children are so far separated from each other, and from their parents, sometimes fills my mind with gloom. I have never contemplated your destitution of religious privileges, but with pain, and my anxieties have magnified since I have two sons excluded, as it were, from the ordinary means of grace. I have written and said much to you, on the subject of sanctifying the Sabbath, and of making exertions to attend the public worship of God. It was on this condition, that I gave my consent to have C. reside with you. From your last letter, I perceive your own mind has been more deeply impressed with the importance of religious privileges, and that you have actually been influenced to seek for them. Your remark is true, my son, that we are 'not sent here to enjoy the goods of this life only.' There is a future state of being to prepare for, which ought to be our first and main object. In spiritual as well as temporal things, means and ends are connected. You wish for my advice, with respect to your removing from F. I have never supposed you would take up a permanent residence there. This thought would be painful indeed, and the

more so, when I reflect on your having a family. But you may ask, When will be the best time to remove? With respect to this point, you have the means of judging more correctly than I have. It will be your duty to effect a removal with as little loss as may be, and to the best advantage. In selecting a place, you will need much wisdom. I trust you will be influenced by a regard to good society, and the privileges of the gospel. These are more highly to be appreciated than the acquisition of wealth. On many accounts, yea, very many, it would be agreeable to have you nearer your parents; but we shall not continue long to enjoy the society of our children. It would be gratifying to me to see you located with a family in old Massachusetts, where there is as much of the puritanic feeling and habits, as in any part of the world. I love my children, and I think it would afford me pleasure to visit them often, while I shall be able. I can visit you with great facility where you now are. In case of your removing, I cannot direct as to the place. My son, may the Lord direct you, in this, and in all matters. Let it be your fixed principle and habit to ask counsel of him, and he will direct your path. I very much wish to hear from you again on this subject, and without delay."

"*Aug.* 7, 1826.

"My dear Son,

"By Saturday's mail, I received your letter of the 2d inst. It has filled my mind with deep concern for my beloved son Chauncey, as I have already passed through so many heart-rending scenes. He has not been absent from my mind a single hour, since your letter came to hand. I hope for the best, and pray that God in mercy will spare his life and restore his health. Tell him, that his case, being among strangers, and at a great distance from home, excites all the tender sympathies of his parents.

I feel constrained to plead earnestly for him, that he may be sustained, and especially that he may be prepared for whatever may be the result of his sickness. I hope God will sanctify this providence to him, and dispose him by his grace, to seek speedily an interest in Christ, who is able to save the chief of sinners. He has had much instruction, with respect to the way of salvation, and I trust he has not forgotten the counsel he has so often heard. Entreat him, from his father, to commit himself into the hands of that good Being, who has watched over him, from his birth. May the Lord teach him to pray for himself, and to take refuge in Christ, whose blood alone can cleanse his soul.

"Let him have the nursing of an experienced hand, and the best medical aid, and do not yourself be wanting in your kind attentions to him. I shall anxiously wait for intelligence, and hope to hear from you again on Tuesday, or Thursday. If his sickness should increase, and his symptoms become alarming, some one or more of the family will immediately repair to you. W. returned with me, last week, from Williamstown, and has a leisure time of a few weeks before his commencement. Possibly I may think best to send him to your relief. But I have matured no plan. I hope for favorable tidings.

"J. is now at home, and will probably tarry a number of weeks. We all think much of you and Chauncey at this time."

"*Aug.* 11, 1826.

"My very dear son Chauncey,

"Your parents are now deeply afflicted in your afflictions. The hand of the Lord is laid upon you, but we hope your sickness will be sanctified to you, by causing you to see your dependence and your lost state by nature, and the necessity of pleading for mercy through the me-

diation of Christ. He died for the chief of sinners, and if you will only forsake all for him, he will be your Saviour and everlasting friend. Your parents cannot repent for you. This is a work you must do for yourself, and I hope you will do it immediately. Many calls you have had before, in the sickness and deaths of your brothers and sisters. Now God has come very near to you, and I pray that you may learn obedience to him, by the things you are called to suffer. My son, cheerfully give up yourself to God. You are his creature, and oh, that you may be fitted, by his grace, for whatever is before you. Acquaint yourself with him, on this bed of sickness, and resign all into his hands. He knows what is best, he is infinitely holy, and will do you no injustice. I hope to hear favorable news the next mail."

"*Aug.* 18, 1826.

"My dear Son,

"E.'s letter of Saturday, and yours of Monday, were both received yesterday, and have filled our minds with such anxiety as cannot be described. They have left me but faint hopes, that my dear Chauncey is now among the living. His appearance, Monday morning, inspired me with a little hope that he might survive. We are expecting a letter to-morrow, and we need divine grace to be made acquainted with the tidings which you may communicate. May the Lord, in his infinite mercy, prepare us all for the events of his providence. You have been in a very trying and responsible situation. O that it might be sanctified to you and to us all. I rejoice to learn, that Mr. C. and E. are with you, to bear a part in this deep affliction. I trust also W. is with you. We try to pray for you, and to beg of God to spare the life of your sick brother, and especially to extend mercy to his soul. It is affecting to hear he has not the exercise of his reason.

Mr. C., I trust, prayed with him and for him many times. You must all pray for him, if he is a subject of prayer. I feel conscious, that while I am writing this, my beloved child may be beyond the reach of prayer. The will of the Lord be done. We all remember you daily. Your mother, brothers, and cousin L. unite with me in tender salutations to you all. I hope Chauncey is living to receive a part. Little L. is very well and sends her love. I know not what may appear to be the path of duty, after receiving the next intelligence. Adieu, my children, may the Lord God of your fathers be with you, and comfort you. From your afflicted father."

"*Aug.* 21, 1826.

"My dear and afflicted Children,

"No language can describe the trembling and anxiety which we have felt on your account, and especially for Chauncey, in his distressing sickness, during the last fortnight. We impatiently waited for the mail, on Saturday, and yet such were our anticipations of the tidings it might bring, that paleness sat on our countenances. We had but little expectation of hearing that Chauncey was among the living; but your letters brought him along, through several days of extreme suffering, until Wednesday morning, when he was alive. What has transpired since, is entirely out of our sight. That holy Being, who has so long watched over our family, and who cannot err in his dispensations, has done right in this case. May we all acquaint ourselves with him, and bow to his will. S.'s letter, which was the last, inspired us with a faint hope that he might be spared. The last Friday evening meeting was at my house, and most fervent prayers were offered for him, and for you in your trying situation, and for the whole family. Yesterday we requested public prayers for him, and for you, and for all

the members of the family. I thank you, my dear children, for being so particular in your statements of the case of your suffering brother, and I rejoice in having your united testimony, that he has had the best of care taken of him. Let nothing be wanting to make him comfortable, though he cannot make his distresses known. It appears to be an extreme case, ordered that we might all profit by it. O that we may be humble, and be induced to secure an interest in Christ, while we have opportunity. If I had wings, how soon should I be with you, and bear a part in your toils and watchings, as I now do in your anxieties! We have been much at a loss as to the path of duty, for us, your parents. Sometimes we have thought it best to set out on the long journey; and then have concluded to wait another mail. If we should hear to-morrow that Chauncey is living, and that any hopes of his continuance are indulged, I think we shall make an effort to repair to your relief. Should the fever leave him, he will be like an infant in strength, and will need the most careful watching. Your mother stands ready to go—and she could stay, that W. might return to his commencement. May the Lord direct us all, and bring great good out of this new and unexpected trial."

"*Aug.* 28, 1826.

"My very dear Son,

"We have all again been called to drink deep of the cup of affliction and sorrow, and you have been an eye-witness and an ear-witness of a scene of suffering, in the sickness and death of your beloved brother Chauncey, which you never can fully describe. O that God may sanctify to you and to us all this unexpected event. It has made a wide breach in the hearts of your parents; but God has done it, and we must not murmur. He was indeed a promising youth—and has been cut off in the

bud of life. All I can say is, 'The Lord gave, and the Lord hath taken away;'—and what he has taken, though dear to us, was his own. I cannot be sufficiently thankful that you repaired so early to the scene of suffering, and that you staid by your dear brother until the last. It was gratifying to learn that you all went to Ogden, where you were known, and desired publicly an interest in the prayers of God's people. We received the intelligence of Chauncey's death on Saturday. I sent immediately to Dr. S., who came yesterday, and preached a funeral sermon to a very great concourse of people. Your uncle and aunt D. were present. I fear you will not accompany W. here, as you have been absent a few weeks from your business—and this leads me to write to you. My son, we have a strong desire to see you, in our afflicted and bereaved state, and know not how to be denied. I think the journey might contribute to your health."

"*Nov.* 1, 1826.

"My dear Son,

"It gave us much pleasure to receive and peruse yours of the 15th ult.; particularly to be informed of your safe arrival at A. I reflect on your visit, and that of your brothers at the same time, with mixed emotions. I rejoice that I have seen you all together under the parental roof and around the domestic altar, and yet have pain, that I was not more faithful in inviting and entreating you to become the decided friends of the Lord Jesus Christ, who is able to save you from your sins. That which is more important than every thing else, we are prone to neglect. I long to have my children real Christians, and uniting themselves with the followers of the Lamb of God. Could I have assurance of their being on their way to the heavenly world, it would be enough. Then I could hope in their case, if I should hear of their sickness. Your

privileges at A:, I conclude, are great. The Spirit of the Lord is there, converting sinners, and I hope you will be a partaker of divine blessings. Choose for your intimates those who fear the Lord.

"I need not inform you, that we have been very lonely since so many of our sons left us. But we have had much company from abroad, and this has greatly occupied our thoughts and attention. Through divine mercy we are in comfortable health, though not without complaints. You was the first to write to us after we were left.

"We have had many interesting meetings since you left us, and there appears to be some attention; and I trust there have been a few conversions among this people. I hope there will be a great harvest of souls. It is a time of general health. There has not been a death in town since about the middle of August.

"I once more charge you, my dear son, to take care of your health. Exercise in the open air daily. Retire early to rest, and dismiss all your cares. Never write, or attend to mercantile business, after ten o'clock at night."

"*Jan.* 12, 1827.

"My dear Son,

"Your long silence had excited many fears, lest you or your dear companion might be laid on a bed of sickness; and these fears were rather increased on hearing that neither J. nor E. had received any communication from you. It was not unnatural to suppose you might be in some light affliction, with which you was unwilling to trouble your distant friends. I now desire to praise the Lord, that I have once more heard that you are both in the enjoyment of health, and that E. has suffered no more in consequence of her being so widely separated from her parents, and from the society of her Christian friends. I have felt much on her account, as well as yours; but I

hope her many privations will teach her the necessity of living near to God, and seeking communion with him in her closet. May the Lord comfort her heart, and make her wise in winning to Christ the soul of him, for whose sake she has left father and mother. If she should find in you a real friend to Christ, she would find a blessing indeed, for which no worldly prosperity could be considered as an equivalent. My son, give God your heart, and your dear companion will have this blessing. Already have you too long delayed this important matter.

"In your letters, you have made no mention of the manner in which you spend the holy Sabbath; nor of the pleasure you have in reading the scriptures together. Be more particular in your next.

"There is great attention to the subject of religion in this and many of the adjacent towns, particularly Lenox, Richmond, Canaan, and Green River. We have religious meetings in some parts of the town every evening in the week, which are fully attended and solemn. Several of my people are rejoicing in hope. Others are convicted of their lost state by nature, and are inquiring what they shall do to be saved. These are among the greatest blessings which we can ask from God.

"You cannot forget that dear brother who was committed to your care, and who died before your eyes. That the Lord may sanctify this providence to you and to us all, is the daily prayer of your affectionate father."

"*March* 15, 1827.

"My dear Son,

"Your letter of the 8th inst. I have received, and thank you for it. It seems you have had an ill turn, similar to what you experienced last summer, owing I presume to long and intense application to business. You must relax your exertions, and use more bodily exercise.

It is impossible to preserve health, and the vigor of our bodies, without having recourse to this method. My son, you must hearken to counsel, in regard to this matter, and especially as the spring season is opening. Chop wood, or saw wood, or do something to call your muscles and nerves into exercise. Avoid the evening air, and all the balls and parties of the village in which you live. They only serve to dissipate the mind and drain the purse. More important things should occupy the mind.

"I never witnessed more universal attention to the subject of religion in any place, than I have witnessed here, for two months past. The excitement is truly wonderful, and the number who express a hope of being reconciled to God, and of feeling the joy of pardoned sin, is not short of two hundred. The reality of the change must be evinced by their fruits. Doubtless some will prove themselves insincere, and return to their former courses. Family worship is now instituted in almost all the houses in this village. I have, for several weeks, attended fifteen meetings each week, exclusive of the regular meetings on the Sabbath. This has been very wearing to my constitution, which was much impaired before; yet I have had strength equal to my day. I have greatly desired to have all my children here to see the work and to share in it. Though, as you intimate in your letter, the Spirit of the Lord is not limited, yet his saving operations on the soul are experienced, where means are used. I fear your mind is too much occupied by things perishable in their nature, and that your condition, as a lost sinner, is too much kept out of your view. How can you feel the necessity of repentance, when you bestow few or no thoughts on your wickedness? I hope, my son, you will neglect the great salvation no longer. You gain nothing by delaying; indeed you are involving yourself deeper and deeper in guilt, and increasing the hardness of your heart.

I am praying for you, every day, that I may have you and my other children, for spiritual children. It has been mentioned to me, by a friend, that your mind is not so tender on the all-important subject of religion, as the mind of S. This affected me very much. Does he attend religious meetings which you do not? Is he inquiring after the salvation of his soul, while you are practically neglecting yours? My son, your parents cannot repent for you—it is a work which you must do for yourself, and the sooner you do it the better. This evening, I expect to meet the young converts, and no others. I have had several such meetings, and they are very solemn and interesting. At the last meeting, one hundred and eleven were present. Now the passing is very bad, and the number will doubtless be smaller.

"Mr. ——— is yet laboring with me, and is very active; but he is not a thorough preacher. I feel very anxious for the people, as I know I cannot long be acceptable to them. He is full of words and very popular, and it will be difficult for me again to satisfy them; but I must leave the event."

"*Sept.* 30, 1827.

"My dear Son,

"I have just returned from the public worship of God, and though fatigued, I will address a few lines to you, as I would if you were here, address you with my voice, on the Sabbath. I greatly lament my unfaithfulness to you, when I had daily opportunity to speak to you on the importance of an interest in Christ. You went from under the parental roof, at an earlier period than any of my children, and I have had but little opportunity with you since you was thirteen. It never entered my mind, when you went away with H., that you never would come back to live with me again. You have been led along

from step to step, as by an invisible hand, until you have entered your twentieth year. I greatly fear you may suffer your youthful days to pass, without securing the good part, which can never be taken away. You are now the first clerk in a great store, and your mind so occupied, that you are in danger of forgetting that you are mortal, that you are a sinner, and that you need an interest in Christ. I tremble, lest you contract some habits which may blast your future prospects, and especially make you indifferent to religion. Your present situation brings you to an acquaintance with the fashionable part of society, who are fond of dress and regardless of expense. Remember, my dear son, you have been trained up to be frugal, and that you cannot expect much aid from your worn-out parents. Cultivate your mind. Read much, and especially read the precious word of God. S. appears to love you. Mr. C. speaks well of you; but remember you have to approve yourself with God. I long to see you, and have indulged the hope that you would be here this fall."

"*Nov.* 7, 1827.

"My dear Son,

"The departure of my much-beloved grandchild has made another great breach in my family. I miss her more than I had anticipated. She was always ready to meet me, when I returned home, and with a lovely and affectionate smile, she was full of her inquiries, and interesting in her remarks. She uniformly bowed the knee by my side, when engaged in family prayer. She was more company for me, than any child I ever saw of her age. She was company for us all. I bear the separation from her, as well as I can, but it brings a gloom over my mind, when I think of her being three hundred miles from me, forming new attachments, and forgetting the place we

all have had in her affections. I have heard of your safe arrival with her at Ogden, and of her health and happiness. I trust you and your wife begin to feel the weight and responsibility of your new charge. Look unto God for wisdom and grace, that you may guide that lovely and interesting child aright. Make her a subject of your daily and fervent prayers. She is so full of imitation in this forming period, that all your conversation will have an important influence upon her character. I trust that her mother has entered upon the business of instructing her. With a little labor, judiciously directed and persevered in, she will soon read intelligibly. The worst is over; and to bring her where she is, has been the fruit of much exertion, and no little patience. You will both see the necessity of system, in the cultivation of her mind. May the Lord bless her, and bless all your efforts for her good. She is the only child of a daughter who was very dear to me, and who, I trust, gave her into the hands of a covenant-keeping God. Tell her that her grandparents remember her, and love her, and pray for her. Tell her that her cousin L., and uncles W., T., and A., send much love to her. Her uncle A. intends writing to her soon. She often promised to write to me, but whether I shall live to receive a letter of her own writing and composition, is uncertain.

"We have had another addition to the church, making one hundred and five that we have received. Eight stand propounded, and more are expecting to offer themselves as candidates."

"*April* 21, 1828.

"My dear Son,

"Your last letter gave me considerable anxiety, on account of your health, as it appears you was suffering from debility when you wrote. I have always feared you

would make exertions beyond your strength, and deprive yourself of the proper hours for sleep, and fail of taking sufficient exercise in the open air, both of which are essential to the preservation of the vigor of the body and mind. On this subject I have written you several times. I wish you could break away from your confined labor, and come to Lee, and visit us, and recruit your strength. We should all be much pleased to see you. On the important subject of religion, you have less to say than formerly. I hope you are not unmindful of your relation to another world, and of your need of an interest in the Saviour. Here I will adopt the language of a minister who has lately addressed the young men of his congregation, and published his address. 'One thing is plain—either God must change, or you must change, or you can never behold his face in peace. This subject must be thought of. It is in vain to think of always keeping it at a distance. You may put it off to-day, and to-morrow, and next day; but, as God is true, you cannot put it off always. It will come home sooner or later; it may come suddenly, and come in circumstances only to tell you that your term of probation is closed, and your soul lost forever.' I design to send you the book from which this extract is taken, as I think it to be a very useful work."

"*Oct.* 23, 1828.

"My dear Son,

"Mr. L. C. returned from N. Y. this evening, and has informed me that he had seen you in health; but that you was not coming to look at your parents in our lonely state. This has been to us a great disappointment, for we had depended on a short visit from you, on your way to or from New York. I trust your reasons are such, as are consistent with a proper regard to those who nurtured you in your tender years. We are neither of us in very good

health. We are making great exertions in this town, to promote the sanctity of the Sabbath, according to the requirements of God's law, and as the means of saving our country from ruin. In this I take an active part. If any of my family travel on the Sabbath, it will be known, and proclaimed to my disadvantage, and also to theirs. The period has arrived, when we must all take a stand. I assure you, my son, I consider this new effort among the friends of the Sabbath, as one of vast importance."

"*Jan.* 15, 1829.

"My dear Granddaughter,

"I now write a short letter to you, which I hope you will be able to read, or at least to understand, if your father should read it to you. God has kept you alive until you are almost six years old. He has been very kind in giving you good health. You must fear God, and love him, and pray to him every day. You must love Jesus Christ, who died for you, that your sins might be forgiven, and that you may be prepared to go to heaven, where I trust your dear mother has gone. She died in my house, when you was too young to remember her. Your father was not present. Her death was a great affliction to your grandparents, and your loss was very great, for she was the most tender and affectionate of mothers. My heart was full of grief and pity on your account. But God saw it to be best, that I should be bereaved of a much beloved daughter, and you of a kind mother. You lived with us afterwards three years. Do you remember your grandparents? Do you remember your uncles S., J., W., E., T., and A., and your cousin L.? I am unwilling you should forget us. Do you remember going to meeting with us on the Sabbath, and hearing me preach? Now you have another mother, and you must love her and obey her. You must read the Bible every day. If you do any

thing wrong, God will know it, for he sees you wherever you are, and knows all your wicked thoughts. I pray for you every day, that you may be a good child, and be early sanctified by his grace. I shall expect your father will bring you down in the spring, to spend the summer with your grandparents, and go to school. I have seen your cousin H. F., this week. She is well. She rode in the sleigh with me.

"Your grandmother, and uncles, and cousin L., unite with me in much love to you. If you have begun to write, I hope you will send me a letter.

"From your ever affectionate grandparent."

"*Nov.* 16, 1829.

"My dear Son,

"Your very acceptable letter of the 9th instant, came safely to hand; and such was the effect which a perusal of it produced on my mind, that I am compelled to make a speedy return. I cannot express to you the gratification I feel, when I notice the tokens of filial affection and tender sympathy for your parents, in almost all the letters you write to us. You seem to think much of our being in the decline of life, and needing something special to solace us, as we see our sun is setting. This is truly a fact. It is not with us as in years gone by. We are now among the aged, and have buried the most of our early friends, and the new generation among whom we now live, are less interested in our welfare, than were their parents. Our bereavements have been very great. Often do I think of the endearing ties which I once felt to those children who are in the eternal world. My surviving children are mostly at a great distance from me. On you, all my affections are strongly placed, and in your prosperity, temporal and spiritual, I feel greatly interested. No greater joy could I have, than to hear of your becom-

ing the decided follower of Christ, and taking some humble part in building up his cause, while you live. I very much approve, my son, of the course you have taken, in making up your mind to continue with Mr. H. until next spring. You are constantly acquiring a more perfect knowledge of your business, and Mr. H. will take you into partnership with him. My concern is, that you may suffer for the want of relaxation, and that, before you are aware, your health may fail. Will it not be wise to come home and be with your parents a week or fortnight, and live as we do, in New England? We should be happy to see you, on our thanksgiving occasion, which will be the 26th instant, or any time after, when you can best be spared.

"This day is the anniversary of your mother's birth, and she has entered upon her sixtieth year. Should I live until February, I shall reach sixty-two, and yet I do not relax from my former exertions. I preach every Sabbath, and attend several meetings each week, in different parts of the town. All this I shall not be able to do long."

"*Nov.* 17, 1829.

"My dear Son,

"As I love to gratify my children, by writing to them, I again take up my pen to address a few lines to you; and I desire to be thankful, that I have no heavy tidings to communicate. We are all yet spared, monuments of divine mercy, and we are also favored with comfortable health. Greatly are we reduced in number, which renders us rather lonely. I know that we who have so long stood at the head of this family, must expect to diminish in activity and influence; but I hope the blessing of God will descend upon our children. You are the only one now standing at the head of a family. I feel greatly

interested in you, and in your companion, and in your little daughter, and in all your household. I long to have yours a house of prayer and of religious order. Train up your child for God, and then you will be happy in her. Let her not grow up ignorant of the Bible, nor of her Saviour. She is now in the forming period of life, and the moral influence you have upon her is amazing. Do speak to her often of her grandparents at L., as well as at S., that she may have some knowledge of us. I hope to see her another season, if the Lord will. Give our love to your wife and to E. I often think over your family; and I remember Miss H. and E., to whom I wish to be remembered."

"*March* 20, 1830.

"My dear Son,

"This day is the anniversary of the death of your brother Charles, and yesterday was the anniversary of the birth of your dear sister Harriet. Seventeen years have rolled away since the former event took place, which was deeply afflictive; and thirty-two since the latter, which was very joyful. In that sister of yours, I had comfort indescribable. She was a great help to me in many respects. The evidence of her piety was uncommonly clear, and she was remarkable for her prudence and discretion. I often sought her counsel indirectly, when she was not aware of it. You, my son, cannot be sensible of the strokes which have come upon your parents in the early deaths of our children, though you have not been without your feelings.

"At the age of life which I have reached, I find the number of my early friends is rapidly diminishing. The death of Esq. B. is to me a monitory lesson. I knew him when I was a youth. We commenced public life near together. He was a lawyer, and I was a schoolmaster.

He was no ordinary man in old Massachusetts, for he possessed a good portion of the puritanic spirit; and, at the same time, was a man of a higher order of mind, and of more solid erudition, than most of his cotemporaries. He has closed life at the age of sixty-five, just one year after judge H. Rev. J. Christmas I never saw, but I esteemed him as a precious man. He also is gone, and a great breach is made among the watchmen in New York. I thank you, my son, for giving me such early notice of the mournful event, and also for sending the masterly speech of W. in the senate of the United States. Mr. W. is a prodigy of human intellect. He would make the champions in the British parliament tremble; but he also must bow to the king of terrors. 'The tall, the wise, the reverend head, must lie as low as ours.'

"I call to mind no minister in the whole State of New York, who has so long officiated in one place, as I have in this town; and very few in New England. This is to be ascribed to a kind Providence, and not to any wisdom of mine. I have nearly completed thirty-eight years of pastoral duty. The Lord has given me an influence over this people, and more quiet in my ministry, than is usually enjoyed by my brethren. A generation is coming on, who will have little knowledge of the efforts I have made in past years, and by whom I shall probably be set at nought. But I desire to remember the words of Christ, 'Sufficient unto the day is the evil thereof.'

"I see in the Observer, that Dr. S. has been delivering a series of sermons on the Sabbath, of which you have made no mention. I trust you are a constant attendant on his meeting, and not going from place to place, and hearing all kinds of preaching. Such a course would be dissipating to the mind. I hope, my son, you are attentive to business, and rising in weight of character."

"*March* 25, 1830.

"My dear Son,

"Your kind letter of the 19th inst. I received yesterday. It gave me joy to hear of the health of your family, and especially that our little grandson was living, and making progress in flesh and stature. He has, it seems, a name, to which I hope he may be an honor. When you was one of my numerous family, you had no conception of the care and anxiety of your parents. Now you are beginning to learn by experience. It was my study to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you was taught to mind me early, before you had numbered two years. In guiding my children, I was greatly aided by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well regulated family.

"The Lord yet favors us with health. We send much love to you and your wife and children. I forget none of the family anniversaries, and never fail of mentioning them. Yesterday was the anniversary of the birth of Charles and yourself. You are now thirty, and have reached the age of your brother Alvan."

[To his son-in-law.]

"*July* 5, 1830.

"Dear Son,

"When I returned from the west, I found your mother more feeble than common. A week ago this morning, I called to see her, when she was nearly confined to her bed, but perfectly rational, and ready to express her love to the Saviour, and her hope of accept-

ance on account of his mediation and righteousness. She was calm and resigned—spoke of the approaching communion with great interest, but concluded she should not be able to attend. She continued gradually to fail through the week; but yet not so sick as to have a watcher until Friday night. On Saturday she was inclined to a stupor, which became alarming, yet had her senses perfectly, and said she heard every word of the prayer I offered. I saw her again Sabbath morning, at the rising of the sun. It was then with difficulty that I could arouse her so as to be conscious of any thing; but when I did, she knew me. I now told her that the Lord was about to take her to himself, and asked her if we should unite once more in prayer. She opened her eyes, and with a smiling look replied, *O yes.* We attempted to commit her soul to God. She appeared to listen for a few moments, but the flesh was weak. Before the prayer was closed, she became entirely insensible. She has never spoken since, nor has she swallowed even any liquids for many hours. We none of us expected that she could live until this morning, but she still breathes. Probably this is the last day of her life. It is a very trying time at your father's house. Your father and brothers and sisters are in the furnace of affliction, while you have no knowledge of their case. Your father appears as calm as could be expected, while he sees the companion of his youth, and his nearest earthly friend, in this dying state. Your sister H. is almost overwhelmed with the scene. And I know I am now communicating heavy tidings to you and your brother and sister. May the Lord sustain you all, and prepare you for the events of his holy providence. You are about to part with the best of mothers. We all esteem her, and know not how to spare her; but the Lord reigns."

"*Oct.* 22, 1830.

"My very dear Son,

"I rejoice to learn that your time passes pleasantly, and, as you think, profitably. I see you have enough to do, and I entreat you to make yourself master of every recitation and every book to which you turn your attention. Let your books for private reading, be well selected, and then aim to understand them. Avoid works of mere imagination, for they are not favorable to the discipline of the mind. Labor for solid literature. Form habits of punctuality, and be always seasonable at the recitation-room, and at the morning and evening prayers. I hope you will persevere in early rising, and that tardiness in you will never be marked by the faculty. In these things I was always particular at college, and the habits there formed have had an influence on all my subsequent life.

"It is gratifying to be informed, that H. has noticed you, as he is a youth of uncommon promise, correct in his deportment, studious in his habits, and taking a right course to be not only a useful but a distinguished man. Such associates are of great worth, in forming a character; but after all, the Bible furnishes you with the best model. Read the life of Daniel, and of Joseph, and see how they were influenced, in all their movements, by the fear of God. I am also gratified to learn that C. has joined our college, and sincerely hope he will never regret the choice he has made between the institutions he has visited, and the more so, as you say he was somewhat influenced by my advice.

"*Memento lavare dentes.* Be frugal of your expenses, as I have many to help. Keep your boots and shoes clean, your room neat, and every thing about you. A pure mind will always tend to a pure exterior. Do not be unmindful of your Bible a single day. Salute for me C., I., C., &c. Accept much love from us all. Write as often as once in two weeks."

"*Dec.* 25, 1830.

"My dear Son,

"Your short letter, by Mr. I., was handed to me last evening, and one previously by Mr. B. I thank you for the history of the MS. committed to your care, of which I was before entirely ignorant. I have sent copies of the essay to my friends in every direction, and from some of them have had returns, expressing entire approbation, particularly from Dr. P. I thank you also for your attention to your brother T.'s business, and for the good advice given him. I am not a little gratified to notice proofs of your promptness and particularity in the execution of what is committed to your trust. If the same runs through all your concerns, I think you will not fail of having the confidence of those to whom you are known.

"The death of your cousin J. F., is an instructive providence. L. A. early apprised me of his sickness, which in its commencement was a slow fever, but in the last stage of it, was distressing in the extreme, being emaciated to a mere skeleton. His mother was with him constantly five or six weeks; his anxious father, though often there, was not present when he died. L. has given me no information respecting the state of his mind, as the parents had not returned when she last wrote. He expired the 15th inst., and his remains were entombed the 17th. His parents, S. B. and C., were present to witness the heart-rending scene. I have written a letter of condolence to the afflicted family, knowing myself what it is to drink deep of such a cup of sorrow, and that repeatedly. This event has brought fresh to my mind the heavy and inexpressible trials I was called to endure, in the sickness and death of Lucy and Chauncey. Your dear sister languished and expired at the house, and as it were, in the arms of those now afflicted parents. I feel for

them; I pity them from my heart. J. had the fairest prospects of any of their sons, and they doted upon him in their declining years. He associated with Unitarians, and suffered himself to be ignorant of the only way of salvation. Twice he visited us, and I was pleased with his activity, his intelligence, and his politeness, but when I introduced the all-important subject of religion, he was silent. He has gone into eternity! O, my dear son, profit by this solemn warning. I entreat you with all the solicitude of a parent, to take your stand on the side of Christ, and be his decided friend and follower, while you have health, and while you are yet a youth. Look at the character of T. F."

"*Jan.* 9, 1831.

"My dear Son,

"Your very acceptable letter of the 22d ult., relieved all our minds from much anxiety. I could not account for your long silence, after you had been written to by your mother and myself, without being brought to the conclusion, that you must be too much enfeebled, by your excessive labors, to write a letter. But I desire to be thankful that my fears were groundless, and that you speak of your health as being uncommonly good, and that you exercise much care to preserve it. Many a young man has found an early grave, in consequence of imprudence, or neglecting to take proper care of himself, before his constitution had acquired maturity and firmness. Do not forget, my son, that you have been raised from a state of great debility, and be ready to acknowledge your debt of gratitude to your Maker.

"It is highly gratifying to me, to notice in your letters such expressions of respect and tenderness for your parents, and such solicitude for their comfort and happiness

in their lonely state. If my children desire to smooth my path, as I go down the steep of age, they have only to be virtuous, affectionate, and the decided friends of the Lord Jesus. So far as I know, my sons are all considered as moral and reputable in society; but I wish to see in them something more than all this. I long to see them active Christians, members of the family of the Redeemer, and walking in all the ordinances of the gospel. Though you have left your father's ministry and house, you have a fair opportunity to be that active Christian, which I want you to be. Your situation is more favorable than that of any of my absent sons. I plead with you not to misimprove your privileges and opportunities. You have many valuable friends in A., who would rejoice with me to see you among the followers of Jesus Christ. It seems you adhere to the old society, and take an active part in their singing, even to officiate as chorister. I hope you will do honor to the station; but you must be careful not to sing too much. I regret that you have not yet formed any acquaintance with Mr. H., to whom I would send salutations if you was known to him. There will be more stability of character, and more doctrinal knowledge, in that society, than in the new."

"*Jan.* 17, 1831.

"My dear Son,

"Though letters received from your hand are 'few and far between,' I desire to furnish continued proof that you are not long out of the mind of your father, and that I feel a deep interest in your little family. I recollect putting into your hands, when you was last under the parental roof, a book on family religion, which I ardently hoped you and your wife would read with attention, and which might be the means of inducing you to erect,

without delay, an altar in your house. When I think of the reasonableness of this duty, and of the immense importance of it to your dear children growing up around you, and forming characters under the influence of your example, I feel that you must be prevailed upon to walk in the steps of faithful Abraham. Perhaps you have already begun to call upon God in your family. If you have, I rejoice, and would encourage you to persevere. If you have not, I entreat you not to delay the performance of a duty, which is so calculated to promote the best interest of your household.

"Not long since, I sent you some tracts to be distributed, and I should be pleased to know whether they reached you, and whether they met a welcome reception. I also wish to know whether your wife has united with the church at P. My son, how important that you should go with her, and encourage her heart. Present much love to her and your children from your parents. Tell the little ones that we remember them, and greatly wish to see them.

"What astonishing events are taking place in Europe? Who can foresee the result of these mighty revolutions? Our own country is in a very critical state. We are divided among ourselves, and like to be inundated by the Roman Catholics, whose influence is greatly to be dreaded. One source of comfort is always left, viz., the reins of government are in God's hands."

"*Feb.* 18, 1831.

"My dear Son,

"You have been absent from us almost two weeks, and I must say that I greatly miss you in the family circle. The alleviating consideration in view of being separated, is, that you are prosecuting your studies, acquainting yourself with the sciences, and laying a foundation for future

usefulness in the church. At the present time I am not a little comforted with the thought, that you are residing in a place where God is pouring out his Holy Spirit. I hope Williams college will share largely in this work, and that you, my dear son, will become the willing and obedient subject of the Lord Jesus, who died for you. I am compelled to say, that I have had many anxieties on your account, as you have appeared to manifest so little concern for your immortal interest. Redeem time to attend religious meetings, and to be better acquainted with your heart. Despise not the great offer of pardon and eternal life, freely made to you on the condition of forsaking your sins. You never will find true peace, until you prefer Christ above every thing in this world. I do hope to hear of your becoming his decided friend.

"There is increasing attention in this town, and since you left, several have begun to rejoice in pardoned sin. On the day of fasting and prayer, last Thursday, the meeting-house was full. All our meetings since have been thronged and solemn. Last evening, I held a meeting at the house of Mr. O. He has been in trouble of mind for a week. He trembled in view of his situation like a reed shaken with the wind. When I spoke to him after meeting, he cried out, as would a little child with a limb broken, and it affected all the assembly. I have not heard from him this morning.

"On my return from the meeting, I was told that Mr. F.'s house was consumed by fire towards evening yesterday. I have not as yet learned any particulars, how it caught fire, nor whether little or much of his effects were saved. I greatly fear he has lost his library. It is indeed a heavy calamity. The family are deprived of a dwelling in this inclement season, and are greatly to be pitied. They must be assisted. Possibly you may be the first to inform his son of the distressing event. You will do it

soon, and communicate the intelligence in a proper manner.

"Your class-mate H., is well, and very attentive to his business. He appears to be an upright man, and if he lives, will do much good in the world. I wish you, my son, to write me more frequently than you did the last term, and let your letters carry marks of attention to composition, penmanship, and orthography. You know I take pleasure in looking them over with reference to all these things. Be particular with respect to the revival, and the state of college. Let all your wants be known."

"*Feb.* 18, 1831.

"My dear Son,

"I thank you for your good letter, by Mr. S., and for Dr. F.'s discourse which accompanied it. The perusal of the discourse affected me very unpleasantly, and I conclude you could not have expected it would have my approbation. I must say, that I have now a much less favorable opinion of the author, than I had before, and his having been so much noticed and caressed, is to be lamented. He openly and strenuously avows and defends Arminianism, in its full length and breadth. He writes as if he expected to be believed by all his readers, and with an air of triumph. But, my son, I trust the discourse will not shake your belief in the great doctrines of the Bible. This will be a popular book among the enemies of the cross of Christ, and I have no doubt it will be industriously circulated. Its errors ought to be exposed, and, I think, will be.

"There is, most evidently, the commencement of a revival of religion in this town, indications of which I have seen for four weeks. On Thursday of last week, we observed a day of fasting and prayer. The meeting-house was full and the assembly solemn. I am in a meeting

attempting to instruct and guide the people almost every evening in the week. Several are rejoicing in hope, and some who appeared to be very far from righteousness. It is a time of great interest with us, and yet a critical time. It requires great wisdom, much patience, and more strength, than I now possess, to meet all the exigencies of such a time. The prospect, however, is now fair, that we may have another harvest of souls. The attention to religion is, at this time, great at Williamstown. I have just finished a letter to A., entreating him to take refuge in Christ, while he is so near. The city of New York is also visited by the influences of the Holy Spirit. It is my earnest prayer, that J. may now be called into the kingdom."

"*March* 24, 1831.

"My very dear Son,

"I received your letter of the 20th inst. in due time, and it was cheering to my heart, though you give me no information respecting the state of your own mind, at this interesting time. Have H., and D., and H., and many others, named in your letter, chosen the good part and resolved to devote themselves to Christ, and can you withhold your own heart? My son, be wise and no longer hesitate, when Christ calls so loudly to you, and with such a melting voice. Delay not to submit yourself to him, while he is so near, drawing reluctant hearts to him. Can you ever expect a more favorable time? On reading this letter, retire and fall on your knees and plead with him to forgive your ingratitude, your unbelief, and hardness of heart. Hearken to the entreaties of a father, and spend at least one hour in looking seriously at your case, and in begging for mercy. Though your exterior has been regular, yet if your heart is not humbled and sanctified, and if your whole dependence is not placed on

Christ, you are in a wretched condition. How can you escape, if you neglect so great salvation?

"It is a most interesting time in this town. The excitement is great almost beyond a parallel. My labors are incessant. I usually attend three meetings every day, and they are thronged and very solemn. The church and anxious sinners follow me from one neighborhood to another. The number of converts I will not presume to state with accuracy. I should think, however, not less than fifty have expressed a hope, and the most of them belong to the factories, and are transient persons. It has been with us a continued Sabbath for many weeks. Last evening Mr. F. preached for me, which is the first help I have had from neighboring ministers, by way of preaching. Hitherto I have been remarkably sustained, and I have thought, guided also by the Holy Spirit, in my movements and multiplied labors."

"*April* 12, 1831.

"My very dear Son,

"I seize a leisure moment, amidst my pressing cares and labors, to address a few lines to you, and to thank you for your letter of last week. I rejoice to hear that the revival in college had received a new impulse. You speak of others as having bowed to the sceptre of our blessed Lord, but you are silent respecting the state of your own feelings. Can you, my son, be an unfeeling spectator of the work of the Holy Spirit, and of the great change wrought in your associates, bringing them into the kingdom of light? Can you be indifferent, when you think of the wide separation which commences between those who enter into the kingdom, and those who remain in unbelief? It is a tremendous separation, because it will be widening forever. I entreat you, as a tender father, to suffer nothing to hinder you from turning your undivided

attention to the state of your soul. Enter, while there is room, and while the Spirit strives so powerfully, and while so many of your friends are entering. You have been almost persuaded, and half resolved, long enough. Should you let this precious opportunity pass unimproved, the effect on your mind will be lamentable. You will probably feel a discouragement and fall into darkness, of which you now have no conception. Seclude yourself from the world for one day at least, and look into the state of your heart. Give yourself to Christ. Beg of him to forgive your apathy and ingratitude, and to receive you, as one who deserves not the least favor. To stand all the day idle, in this time of harvest, is more than unreasonable —it is madness. You would consider it in this light, if you only viewed things as they are. I will address you in the language of the Holy Spirit to the ungrateful Jews, 'Why will you die?' My son, I deal thus plainly with you, because you are very dear to me. My bowels yearn over you. I have now no child who openly professes faith in Christ, and it is sometimes an overwhelming thought. J. and E. live where God is now pouring out his Spirit in a powerful manner. I hope they will be made willing, in this day of God's power, to exchange the perishable objects of this world for an interest in Christ. W. has a good deal of feeling at this time, and his letters are uncommonly interesting.

"The revival continues in this place. More than fifty have attended the meetings of young converts. I attend meetings every evening, and many in the daytime, and yet I have some strength left. The Lord has remarkably sustained me."

"*April* 21, 1831.

"My very dear Son,

"Yours of the 14th inst. I received yesterday. I never was more overcome with joy, on reading a letter

from any of my children. You have been much on my mind, all winter, especially since hearing of the revival in A. Often have I attempted to pray for you, and in all our meetings many fervent supplications have been offered up by the members of the church for the children of their pastor. It was known that three of you were living in places, where the influences of the Holy Spirit were shed down, in copious showers. I have hoped and trembled for you, well knowing that such seasons have an astonishing influence on the minds and future prospects of those who witness them. When I came to the expression in your letter, 'I hope I have found my Saviour,' I was obliged to stop, and give vent to my feelings. I could not proceed for some time. Tears of joy gushed from my eyes. Your mother wept. I called for T. We all sat down in silence. At length I read the whole letter; and then we fell down on our knees, and gave thanks to God for the joyful tidings he had sent to us, an unworthy family. It has been a humiliating thought to me for a long time, that I had no child to pray for me, in my declining years—none to accompany me to the table of the Lord—none to take an active part in building up the kingdom of the Redeemer. My dear son, if you have found the Saviour, you have found the 'pearl of great price.' The whole world, if made over to you, would be as nothing compared with this. Give God all the glory, for you have resisted much light and instruction, and many entreaties. Now, I trust, you will seek your happiness in serving the Lord. Be an active, yet humble Christian. I will say to you, as I do to the young converts here, It is of vast importance to your growth in grace and your usefulness, that you early form good Christian habits—such as constancy in prayer, and a daily and careful perusal of the word of God. I rejoice to hear of your praying in the meetings of young men. O that you may be guided by the Holy Spirit

in all your movements. I thank your friend, Mr. S. for all his faithfulness to you. Present my salutations to him. May the Lord reward him tenfold.

"J. and A. I hope and pray will be brought into the kingdom. Do write to them, and beseech them to abandon their pride, and rise up and follow Christ.

"We have had a very interesting time in Lee, for two months, and I have been laboring night and day, attending generally as many as twelve meetings between the Sabbaths. More than fifty have attended the meetings of young converts.

"I want to see you more than I ever did, and feel a disappointment that you conclude not to come home this spring. The death of J. B., Jr. is very affecting—but wisely ordered.

"Your mother and brother unite in much love to you, with your ever affectionate father."

"*April* 27, 1831.

"My dear Son,

"I have received a letter from your brother E. which has occasioned more joy in my heart than all his flattering worldly prospects, and more than all the temporal favors I ever received in my life; because, if he is not deceived, he has been brought into possession of an inheritance, which is permanent, which will be always increasing, and endure forever. I have no time to write to you, at any length, on this interesting intelligence; but I will send you a short extract from his letter, that you may see how he feels, and why my heart is filled with joy. 'The Lord is carrying on a great work in this place, and I rejoice in telling you that I hope I have found my Saviour. Oh, the pride of my heart I trust has been subdued—but God's Spirit strove with me many days before I was willing to give myself up into his arms. It was indeed a struggle for

me to give up the world, and the pleasures of it, and humbly imploring God's forgiveness, and promising that the rest of my life should be spent in his service. I desire to be thankful that God has spared me as long as he has; and now I am determined no longer to serve the great enemy of souls, but to glorify God the rest of my days. I never knew what pleasure there was in prayer, until within a week. It is my soul's delight to come before God on my knees, and implore his Spirit to rest upon me. I sometimes feel that it is all my support, and I do hope my prayers have been heard in heaven. How many souls have been lost, by the pride of the heart! I am convinced that it was my pride that prevented my willingness to be on the Lord's side, for I have long known the path of duty. It is strange to me, that under all the instruction I have received, I have not seen the lovely character of God, as I now think I do. I want very much to see you to tell you how much I have disregarded your pleadings.'

"His letter, a whole sheet, closely written, is filled with such language, and not a word on his business, or any worldly subject. His heart is full. I pray God to sanctify this interesting intelligence to your soul. You have long hesitated, doubted and delayed, and kept yourself unhappy, when you might have had the satisfaction of doing much for Christ."

"*April* 29, 1831.

"My very dear Son,

"I thank you for your letter of the 25th inst., which I received yesterday. When I broke the seal, I said within my heart, O that A.'s letter may afford me the same joy which his brother E.'s did, received a few days before. Never was I so overwhelmed with joy, on perusing any letter from my sons. E. hopes he has found his Saviour, after a severe struggle with the pride of his

heart. He is now very clear in his views, and wonders he never before discerned the loveliness of God's character, and the happiness there is in drawing near to God in prayer. His heart is full of joy and peace in believing. It melted my heart in noticing his humble confessions to me, for turning a deaf ear to my counsels. He is now active in the cause of Christ—prays in the meetings of the young men in the village, and of the young converts, of whom there are one hundred and fifty. That son appears to feel on the subject of religion, just as I want all my sons to feel. He is convinced—he is decided—he is determined to devote the remainder of his days to the service of God. He says, he thinks A. must now come out from the world, as God is pouring out his Spirit upon the college. I want you should read all he has written, and I trust you will have the opportunity in a few days. You intimate that there is a decrease of attention and solemnity in college, and it is painful to hear of it. Y., it seems, has disappointed the hopes of his friends, and is running a sad career. My son, I entreat you not to let such occurrences have the least bearing in your view, on the importance of religion. They have often taken place in our fallen world, and are calculated to make all spectators cautious, and to look well to their foundation. Even in the days of the apostles, there were some apostates, as Simon the sorcerer. But the foundation of God standeth sure.

"I perceive an evident decline of attention in this town, but I hope the Holy Spirit has not wholly forsaken us. Several have been examined, and will be received on the approaching Sabbath. Many more, I trust, will come forward in due time."

"*July* 7, 1831.

"My very dear Son,

"I duly received your letter of the 24th ult., and now thank you for it. In your prosperity, both temporal

and spiritual, I feel greatly interested. You have given me a statement of your situation, as to outward things, and I am pleased with your arrangement, all things considered, and think that the distance of your boarding-house may be conducive to your health. There will be no need of other exercise. I hope you will not be seen with the ball-club in your hand this summer. Find your pleasure and amusement in your books. While you aim to be a thorough classical scholar, and entire master of all your recitations, you must read what you can; but not works of imagination. Be very choice in the selection of your books, and as you read, take time to reflect. What is excellent, as to style, labor to imitate. Let all your compositions be the result of close study and much care. If you find it very difficult to satisfy yourself, and have patience to write and re-write, to expunge, add and alter, as you transcribe, I shall hope you will eventually excel.

"I watch for some expression of the state of your feelings, in all your letters. I wish you were more frank to disclose to your father the state of your mind, in relation to the great subject of religion. Here is my greatest solicitude for you. My son, let me have the joy of embracing you as a disciple of Christ."

"*August* 10, 1831.

"My dear Son,

"Yours of the 5th inst., reached me yesterday, and has been perused with pleasure. I rejoice to hear of the health of your family, and that E. remembers her friends and her visit in New England. We often speak of your dear children, and lament that they have not the privilege of being trained up where the worship of God is regularly maintained on the return of the Sabbath. To make up this defect, as far as possible, you and your dear companion must be the more devoted to their religious education.

Let them see you reverence the Sabbath, and let them early have the impression, that you value the word of God above any thing in this world. Read it daily before them, and be not unmindful of the duty of praying with and for them. E. is now a proper subject of daily instruction. Teach her the catechism as I taught you, and in a short time she will aid you in teaching the little son who bears my name. My elder children, now no more, were a great help to me in training up the younger, when they were insensible of it. This was especially true, in the case of your dear sister Harriet. You say not a word about going with your family, or any part of them, to Palmyra to hear the word of God preached, nor do I know whether E. has united with that church. You know I have been very desirous of having her walk with the people of God, and of having you appear openly with her on the side of Christ.

"Your brothers continued under the parental roof one week, and J. and his wife some days longer. The visit was very interesting to your parents. We are much pleased with the appearance of our new daughter, J.'s wife. She is modest, unassuming, and hopefully pious. It is the understanding fully, that she will attend Dr. S.'s meeting, and become a member of his church. The assurance she gave me of doing this was very gratifying to my mind. W. and E. both led repeatedly in the devotions of the family. They also prayed in our religious meetings. I called my neighbors to my house one evening, while your brothers were here, and we spent the time in prayer and singing praises to God. This I called the second day wedding."

"*Aug.* 25, 1831.

"My dear Son,

"Yours of the 20th inst. I have received and read with avidity, as I do all the letters I receive from you and

your brothers. The interest I feel in the prosperity of my children, is very great. Of this I am sensible, every time I open a letter from any one of them. A kind of solicitude which is indescribable, is at once awakened in my breast as I break the seal. I think of your health, which is easily impaired, and of the multitude of ways by which your characters may be tarnished, and your prospects for usefulness darkened. The most of your brothers have come on to the stage of life, and are establishing, to say the least, decent reputations. Two of them, W. and E., have cheered my heart very much, by the open and decided part they are beginning to take, with respect to the kingdom of Christ. You, my dear son, are yet in the forming period, in a very critical age; and being associated with the students of college, surrounded with a thousand dangers. In some unguarded moment, you may be drawn away from the instruction and counsel you have received, and find your mind corrupted, and your morals debased. My son, watch and pray, and read the word of God, that you may not be thus ingulfed in the vortex of vice seen at every college. I repeat what I have often said, that you cannot be too careful in selecting your companions. While you extend civility to all, see that you do not establish habits of intimacy with any who are suspected to be loose in sentiment and practice. Every person is known by the company he keeps.

"With all the tenderness of a father, I entreat you to be wise—to establish the character of a sober youth—to be diligent in the improvement of your time—to be thorough in getting your recitations, that you may come out a good classical scholar—to be punctual, as you know your father has always been, in every thing expected of you—to give yourself to reading, by picking up the fragments of time; and not to read novels, lest you form a bad taste, but to read that which will enlarge and improve

your mind, and make you better. Above all, I entreat you to give your heart to Christ."

"*Aug.* 27, 1831.

"My very dear Son,

"In the morning of this day I wrote you a short letter to forward by Mrs. L., expecting she would leave early. Since I closed it, your letter, filled with expressions of filial affection and tenderness, has reached me. I thank you very much for this token of love, which almost melted my heart. But before I had perused the one half of your sheet, my solicitude on account of your health was increased to a great degree. I regretted that when you was here, apparently convalescent, you did not tarry longer. The present state of your health requires immediate attention, and entire relinquishment of business for a time. You must not even think of continuing under that weight of care which now devolves upon you, as your health now is, lest you soon fall a victim to disease. It is a duty you owe to yourself, to your aged parents, and to all your relatives, and now to the church, to relax immediately from business, and devote yourself to the restoration of your health. You ought not to regard any worldly sacrifice you may be called to make, in checking the progress of that disease with which you are attacked. The delay of one week may be of great consequence. I think it expedient for you to come directly to your parents, under whose roof you know you can be retired from the world, have good air, good food, and kind attention. All this, I know, may fail of restoring you. We are always, and altogether, dependent on God's blessing; yet it is our duty to use means, and then leave the event with Him, who orders all things well. I hope, my dear son, you feel all this, and that you consider submission to the divine will your duty and privilege. If you feel rather better

than you have done, still you had better leave your business for a season, and come to your father's house, and bring the cloak with your own hands, as Paul directed in one of his letters. You have now presented to you the feelings, the anxieties, and the advice of your father and mother. I once more commend you, my dear son, to the mercy of God in Christ Jesus, and subscribe myself, as ever, your affectionate father."

"*Oct.* 21, 1831.

"My dear Son,

"I thank my friend Dr. O., for taking the pains he has to look you up. He has once more presented to you directly the subject of entering into covenant with God, before the world. You are called upon, by this proposition, to take your stand. A decision must now be made, whether you will be for or against Christ. Too long have you already doubted with respect to a duty of the highest importance. It has been the means of keeping you in the dark, and influenced you to shape your course, as you otherwise would not have done. My son, the only way to have spiritual enjoyment, is to be faithful and obedient to God. Every step you take in the service of Christ, from a desire to honor him, will increase your evidence and your peace of mind. How full of important meaning are the following words of Christ—'If any man will do his will, he shall know of the doctrine,' &c. Religion is a practical thing. You could not expect to have bright evidence of your good estate, in the course you have taken. Your indecision on this subject has been somewhat alarming to me, because I have marked your promptness and decision in other matters, involving consequences infinitely smaller. But I have been sensible for some time past, that if brought to the trial, you would determine to go forward. The incipient step towards entering the

fold of Christ, I trust, is already taken. If there is a spark of grace in your heart, it will now begin to kindle, like fire which has long been covered, when furnished with fuel. Be humble, be active, but not enthusiastic. Nothing will balance the mind, and preserve from enthusiasm, like a clear view of divine truth. May the Holy Spirit guide you in the great undertaking before you.

"The paper you conduct I receive regularly, and it more than answers my expectations. It advocates good things, and will be patronized and be useful. Show yourself a chaste editor. So far you have had nothing to do with foolish anecdotes."

[To his son's wife.]

"*Oct.* 31, 1831.

"My dear Daughter,

"Your letter of the 20th inst. came safely to your new parents, and has been perused with much pleasure. We thank you for the kind and affectionate manner in which you speak of your visit at the house, where your husband first breathed the breath of life, and where the years of his childhood and youth were watched, and all his movements guided, by those whom you now address as parents. I have now a new correspondent, endeared to me, not by long acquaintance, and the strong ties of nature, as in the case of my dear deceased daughters, but by being brought into a union with a much beloved son. Fully aware that his happiness and usefulness must very much depend on your being to him an amiable, discreet, and judicious companion, I ardently hope and pray that you may be such. It has afforded me much pleasure to notice not only the spirit of friendship but of piety, which your letter breathes. When I conversed with you here, your language evinced an acquaintance both with the precious truths of God's word, and with the religion of

the heart. The same things appear in your letter. It is a blessing too great to be estimated, to have a son so closely united with one, who is a disciple of the meek and lowly Saviour. May your mind be richly imbued with the spirit of Him, who gave his life a ransom for us. I fondly cherish the hope, that you may be the humble instrument of winning your husband to enlist under his banner. This would greatly increase your own happiness, and add unspeakably to our joy.

"My son W. has come to the important decision, that he will consecrate his time, his talents, and his all, to Christ, and I suppose intends making a public profession of religion on the next Sabbath. E., you know, has already taken this step.

"I now commend you and your husband to the guidance and keeping of Him, by whose providence you are constantly sustained, and subscribe myself your affectionate father."

"*Jan.* 25, 1832.

"My dear Son,

"It is seldom, indeed, that I hear any thing from you and your dear family, though I feel deeply interested in your prosperity. Not a day passes, however, when you are not in my mind. If you should write oftener, you would please me better. Death has made such ravages in our country, since the commencement of cold weather, especially among children, that I have thought much of your little ones, and of the severe trials which a holy Providence might bring upon you and your companion, as well as upon other parents. Instances have been frequent, where two and three children, in one family, have fallen victims to the prevailing diseases. I pray God to prepare you, by his grace, to sustain all the trials

of life. My dear children, do not be so unkind to yourselves as to provoke God to come out against you, by neglecting him and casting off his fear. Train up your beloved and promising children to fear the Lord, to reverence the Sabbath, and to be obedient to you. They will, then, rise up and call you blessed.

"The winter, thus far, has been with us uncommonly severe; but we have not suffered, because we have had a plenty of good wood, and have proportioned our fire to the intensity of the cold. Besides preaching every Sabbath, I have generally attended meetings four evenings each week, and frequently five. I go, as formerly, to every district in the town. From this you will infer that my health and strength are continued. I can endure more in the winter than in the summer. Your mother is now comfortable, though she has been unwell, and has been kept from meeting a number of Sabbaths. She never goes out to evening meetings. The subject of religion is regarded here with considerable interest yet, and for some time past, with increased interest. I feel that I must make great efforts, or the adversary will get an advantage. The factories occasion a great influx of irreligious people, and many foreigners."

"*March* 8, 1832.

"My very dear Son,

"I have delayed writing to you much longer than I intended, when you went away, and there has been a special reason for it. I was severely attacked with the bilious colic soon after you left us, and endured extreme pain for twenty hours, before I obtained the least relief. No medicine seemed to take hold, and indeed it was difficult to retain any in my stomach. Never did I experience such a sudden prostration of strength. I did

not walk as far as the gate, for a fortnight, yet I rode to the meeting-house every Sabbath, and guided the religious exercises; and on one of the Sabbaths, administered the Lord's supper to the church. In this time I was unable to take up my pen, and wrote no letters. Since last Friday, I have been regaining my health and strength. On Tuesday, I rode to P., to attend the installation of Mr. Y., to whom I gave the charge. There I saw Mr. G., but he knew nothing about you.

"I have been admonished, by this sickness, that I am a frail man, and must soon go the way of all the earth. In my distresses I often thought I should never see you again, and my other absent children—but God has graciously spared me. I hope this correction will be sanctified to me and to us all.

"I received a few lines from you, by Mr. L., but where you board I know not, as you had not then decided. Do write me soon, and let us know every thing respecting your situation, your health, your studies, your hopes and your fears. Remember, my dear son, that you are living for eternity, and now passing through the most interesting period of your life. The character is formed, and the habits generally fixed, in this period. O be wise, and and make my heart glad. Nothing do I desire so much, in respect to my children, as to have them become the followers of Christ. You are now forming a character in college. If you are a thorough student, it will be known, and you will be respected; if you are idle, superficial in your studies, and not diligent and persevering in your researches after classical and general knowledge, your deficiencies will soon be known, and it will operate greatly to your disadvantage. I hope you will be influenced to do well, in all respects, and be one of the bright ornaments of your *alma mater*."

"*March* 19, 1832.

"My dear Son,

"I thank you for your interesting letter of the 15th instant. The account you gave of the meeting at L., and particularly of the sermons of Dr. H., I read with attention and pleasure. Powerful as was his instruction, and solemn as were his appeals to the consciences of sinners, there was no efficiency in them to remove or lessen the depravity of the heart. The conversion of men from sin to holiness is the work of the Holy Spirit. Of this important truth, people in general, and even the ministers of Christ, are in great danger of losing sight, and when this is the fact, they rely on their own efforts, measures and management, and the Spirit of God is grieved, and the results are unhappy. There may be great excitement, and many spurious conversions, but time will show that it was the work of man, and not the work of the Lord.

"In my late sickness, which was the bilious colic, I endured more severe pain, and my strength was more completely prostrated, than has been the case with me for forty years. I did not walk as far as my gate for a fortnight; yet I was conveyed to the meeting-house, every Sabbath, on the day of the sacramental lecture, and when we had the concert in music, and guided the meetings. Through the mercy of God, I am now free from disease, and have nearly recovered my strength. O that I may suitably improve this dispensation of providence.

"The decision of the supreme court of the United States, in favor of the missionaries, filled my heart with joy. I desire to praise God, that the life, and health, and intellect, of chief justice Marshall, have been spared to this most interesting crisis in our nation. The consequences of the decision are yet to be developed. All our hope must be in Him who is the ruler of nations, and who has hitherto regarded this people with so much favor.

"I have had a visit from John Ridge, the distinguished Cherokee youth, who has been in town more than a week. He has been at my house several times, and spent a night with us. On Friday night of last week, I called the people together to hear him give a statement of the sufferings of his nation. The meeting-house was full above and below. He spoke more than an hour with great fluency and pertinency, and not only kept his large audience still, but excited deeper and deeper interest as he progressed. I have been astonished to see how much general knowledge he has treasured up. He understands the characters of all our public men, and has a view of all their movements. He is of the age of your brother J., and straight as an arrow."

[To his son's wife.]

"*March* 26, 1832.

"My dear Daughter,

"Your very acceptable letter of the 12th inst. came safely to hand. It was truly a cordial to me, at a time when I stood in great need of it, having been nearly confined by sickness, for a number of weeks, and called to endure much bodily pain. This rod was laid upon me the beginning of the present month. During the forepart of the winter, I had been remarkably healthy and vigorous, and never performed more ministerial labor, in any period of my ministry. Notwithstanding the severity of the cold, I attended no less than five meetings, in different parts of the town, between each Sabbath, and the most of these were in the evening. At the time referred to, I was suddenly attacked by the bilious colic, and was [illegible]nty hours in extreme pain, before any medicine used [illegible] the least effect, and even then the relief was only partial. I have not had my strength so completely prostrated for forty years. For two weeks, I did not walk as

far as my gate, yet I was conveyed to the meeting-house every Sabbath, and on several other occasions, and guided the religious exercises of the sanctuary. It seemed at times that the Lord designed to remove me from my labors and from this world, nor could I indulge a murmuring thought, if it was his pleasure to do it. When my health and strength began to return, your kind letter was brought to me, and it came in a good time. It was a great help to me. I felt a desire to bless God, that though he had taken to himself both of my daughters, with whom I once delighted to correspond, he had given me another, who could write to me so feelingly on the interesting subject of religion, and be an instrument of comforting my mind in the day of adversity.

"I rejoice to hear you have become a member of Dr. S.'s church, and ardently hope you will be a devoted disciple of Christ, and a bright ornament among the sisters of that communion. Why did not my beloved son, your husband, embrace the favorable opportunity then presented to him, and consecrate himself to the service of the Lord Jesus Christ? Repeatedly did I remind him of what he ought to do, and not suffer the interesting crisis to pass unimproved. The importance of religion he has always readily acknowledged, and he has appeared to have correct views of the way of salvation. How much it would add to your happiness, to the happiness of his parents, who gave him up to God and nurtured him in his tender years, and to his own happiness, if he were the decided friend of Christ! I do not despair of having in him this blessing. You are both remembered daily at the throne of grace. On Saturday evening, the article in the Christian Spectator, Vol. iv. No. 1, relating to the life and death of Mr. [redacted] Pettingell, was read in the family, to which I attended with deep interest. When the reading was finished, my first words were, O that J. could have opportunity to

read this! His mother responded in unison with my remark. Perhaps he will read it, and doubtless Dr. S. takes the work, from whom he might have the loan of the book."

"*March* 29, 1832.

"My very dear Son,

"I thank you for the interesting letters you have recently written to us, the last of which was dated the 12th inst. I feel it to be a mercy, that God disposes you to remember your parents, from whom you have long been separated, with so much tenderness and filial affection. Especially do I feel it to be a mercy unspeakable, that I may regard you as a spiritual child, renewed in the temper of your mind, and living with reference to the world of light and glory. Your last letters seemed to furnish increasing evidence of your keeping in view the solemn vows which you have taken upon yourself. When you approach the mercy seat, as a suppliant, bear on your mind the case of your parents, in their declining years, and of your brothers, some of whom are presuming to live without an interest in the Lord Jesus Christ.

"The connection which you have formed with Miss W. and the prospect of your taking her, as the companion of your joys and sorrows, while performing your pilgrimage on earth, has presented a subject to my mind of deep interest. I perceive from your letters, that she has your affections, and that you regard her as being truly pious and much devoted to the cause of Christ. To be united with a companion who has commenced the Christian race, is a blessing which cannot be sufficiently appreciated. I certainly can have no objection to your marrying, if you are only wise in your choice, and see your way to support a family. I have a distinct recollection of Miss W., and of your accompanying her to H.;

but I had not, at the time, the remotest idea, that the connection now contemplated would ever be formed. I trust we shall all prize her highly, when we have opportunity to become acquainted with her. And when, my son, will that be? When do you think of being united in the bonds of matrimony? On this part of the subject, you have been silent. In your next, I hope you will be more explicit, and let us know all your heart, respecting the time and place of the solemnization of the union of your hearts.

"I hope you will give us opportunity to see you under the parental roof, this spring. We have your portrait, and highly value it, but we want to look upon the original."

"*April* 9, 1832.

"My very dear Son,

"I have received many letters from you, and have always read them with avidity, and have been gratified with the expressions of filial affection and respect, but I have ardently desired to see something more in them. They have not breathed the spirit of the letters which have recently been written by your brothers W. and E. But your last, received on Saturday, gave me more joy than all the letters which I have ever before received from you. I have no language to express the feelings excited in my breast, as I progressed in the reading of your communication. When I came to the clause, 'My desire and purpose is to glorify God,' I could read no further, without lifting up my soul to the Father of all mercies in an offering of praise and thanksgiving. Nor was I disappointed to hear you say, 'You had seen enough to know your heart is deceitful above all things and desperately wicked.' I rejoice, my dear son, that you have seen something of the exceeding wickedness of your heart.

If the Lord has opened your eyes, you will see yet more of it, and feel more and more the perishing need in which you stand of a Saviour. Where could such an ungrateful, self-blinded creature, as you have found yourself to be, look, but to the Lord Jesus Christ, for relief, for pardon, and acceptance? What a glorious way of salvation the gospel proposes! How exactly suited to the condition of ruined men! You know I once cherished a faint hope in your case, but the evidence did not increase with your years. If your heart is now renewed by the Holy Spirit, you will condemn yourself, not as being a small sinner, but a great sinner, for you have resisted great light, and much importunity. You will feel humble, the law you have broken will appear infinitely holy, and Christ will appear very precious. You will no longer shun the company of devoted Christians, but you will desire to be with them, and you will take up any cross to honor your divine Redeemer. The Bible, which I fear you have criminally neglected, will unfold to you wondrous things, such as will dispose you to read it with interest.

"I rejoice to hear that B. has also chosen the good part. This event you ought to regard as a great blessing to you. Now, I presume, you have begun to pray together in your room, and to take a part in the religious exercises in college. My dear son, set out in the Christian race aright, and follow on to know the Lord. Keep in view your entire dependence on God, and shrink not from the discharge of any duty. Resolve to form good Christian habits, that your growth in grace may be promoted. The adversary will prevent your pressing forward, and being faithful to yourself and others, if he possibly can. Suffer not yourself to be ignorant of his wiles. Devote yourself to the great and good work of the ministry with all your heart, and let not your mind be wavering. I have attempted to renew the dedication of you to God in the

advice of his Son. I suggest only one thing more at the present time, and I wish you to carry the subject and spread it before your heavenly Father; and that is, that you publicly espouse the cause of Christ, at a proper time, and not delay. Under existing circumstances, it may possibly be expedient for you to do it during the next vacation, and while at home. May the Lord direct."

[To his son-in-law.]

"*April* 10, 1832.

"My dear Son,

"Yesterday was brought to me a letter from your hand to your brother L., containing the afflictive intelligence of the sudden death of your wife. That holy God, with whom you profess to be in covenant, has seen fit to lay his chastening rod upon you and your family repeatedly. I hope you have an abiding conviction that he does all things well, and that however dark and mysterious his providential dealings may appear, as they pass, they are the result of infinite wisdom and goodness. I mourn with you; I pity you; I have tried to pray for you and your bereaved children. I cannot say that I feel exactly as I did when my dearly beloved daughter, your first companion, died. She was endeared to me by many strong ties, and after she left the parental roof, was my faithful correspondent. Her memory is still precious. She was the mother of a child, rendered dear to me, not only by the ties of nature, but by the care I had of her, and the many anxieties I endured on her account, in the first years of her life, when she was unconscious of the great loss she had sustained. With your late companion I had little acquaintance. I rejoice to learn from your letter, that she departed this life rejoicing in God her Saviour. What more could you ask for? Though in the midst of her days, she had finished her work. No more had she to do for you, or for the motherless children. The Lord

who gave you this companion has taken her to himself, and if her heart was united to the blessed Saviour, her condition is far better now, than when she was with you, engaged in caring for things temporal. Submit to the will of God, he knows what will promote the best interest of your family, better than you do. Let not this providence, though deeply afflictive, unfit you for any duty.

"I have for several weeks past thought of writing to you, on the subject of Lucy's coming down this spring, and going to school. It is nearly two years since I have seen her. I took up my pen for that purpose, yesterday, before your letter was brought to me, but was interrupted by company. She needs greater advantages than are afforded at the common district schools, which are generally full. Miss K., of B., has a select school of young misses, under the best regulations, and favored with the best of instruction. She will take a great interest in her, having been long acquainted with my family, and knew her mother. I have conversed with her on the subject. Lucy can board with her cousin, Mrs. W., and lodge with one of her daughters, who is a pious young lady, and very discreet. I could then frequently see her, and extend some watchful care over her. Or, if you should choose, she can attend our school, and board with us. We have a select school for smaller scholars, and I have written to my son S., to bring E. down to attend that, and we have a school for larger scholars of both sexes. Write me as soon as you can, and let us know your determination."

"*April* 27, 1832.

"My dear Son,

"I thank you for your welcome letter of the 17th instant. Truly I can say I feel a new interest in your letters, because you seem to dwell upon a new subject, and one which ought always to have occupied your

thoughts. They are not only the letters of my own natural son, but I trust of a spiritual child, endeared to me by a new tie, and if real, never to be broken. I rejoice to notice the remark from your pen, that 'the Christian's happiness, as well as usefulness, depends much on an elevated standard of piety, and that this standard is greatly affected by the commencement of his warfare.' Let this truth have daily and constant influence on your every movement. See that you do not follow Christ at a distance. Come near to him; never be ashamed of him who died for you, nor backward to stand in your lot and plead his cause. I pray God to make you a faithful follower of the Lamb, an humble instrument of building up his kingdom long after I shall have done with earthly scenes."

"*May* 14, 1832.

"My very dear Son,

"I suppose you have had much to divert your mind from the all-important subject of religion, as you have drawn near the close of the term. But, my son, you must watch and pray, as the Saviour directed. This is an ensnaring world, and very imposing, as viewed in some situations. Let it appear as it may, it is nothing, compared with an interest in Christ. I hope you will run the Christian race with patience and delight. Should I live a few years, I may have the unspeakable satisfaction to see you invested with the office of ambassador of the Prince of peace. I cannot but think of this, though it may never take place, and though if it should take place, I am not to see it. O that the feeling of my heart may be, with respect to this, and every other thing, 'Thy will be done.'"

"*July* 11, 1832.

"My dear Son,

"I wrote you a fortnight ago, and sent the letter to Stockbridge, to be forwarded by Mr. F., of New York;

but I suspect it has never reached you, or you would have answered it before this time. The ravages of the cholera in our land, and its entrance into the city of your abode, have filled our minds with anxiety for you, and your wife and child, and all your friends. It is a sore calamity sent upon us for our wickedness, and to what extent it may be suffered to rage, the Lord only knows, against whom we have sinned. Our only safety is to break off from our transgressions, and turn unto him by repentance. I think it will be expedient for you to leave the city with your little family, as soon as possible, and repair to the mansion where you commenced your existence. We are, as yet, healthy in this town, and we have in our dwelling, fine air, and in our well, pure water, which are to be regarded as important ingredients for the preservation of health. But I am aware that the pestilence will go, where the Lord sends it. Much pains are taken in all places, to remove filth of every kind, and to cleanse what is visible to the eye, or offensive to the senses. All this is well. O that we were equally vigilant to remove all moral pollution, and to abandon every thing, in thought, word, and deed, which is offensive to infinite purity. So far as I can learn, people of dissipated habits are most likely to fall victims to the 'pestilence that walketh in darkness, and the destruction that wasteth at noonday.'

"On Monday evening of this week, a minister and his wife, directly from Albany, called on us to partake of our hospitality. Between twelve and one, I heard him call loudly and earnestly for a light and for help, saying he believed his wife was dying. I was soon in the chamber with a light, and found the woman entirely insensible, breathing laboriously, and frothing at the mouth. The first thought which arose in my mind, was, that we had a case of cholera under our roof. Theodore ran for a

doctor. We were all up, throwing water in her face—her jaws being fast closed—rubbing, &c. I said nothing to your mother respecting my fears, till she herself expressed the same thing. We had some hours of distress. The stranger remained wholly insensible for more than an hour, when, after various applications, reason began to return; and by morning light, she became quiet and calm. Never could a person express more gratitude than she did, for our kind attention. On making inquiries of her, I found she had suffered all the afternoon of the previous day, in consequence of her dinner between here and Albany, consisting of ham, hard and dry, and eggs boiled until they were alike hard and dry. This explained the phenomenon. But the woman would, doubtless, have died, had she been alone."

"*Nov.* 6, 1832.

"My dear Son,

"I returned from my journey to Connecticut, the week after I parted with you. I found your brother W. in good health, and ready, as he had before promised, to accompany me. We went by E., where your uncle resides, to Franklin and Norwich. I visited the sepulchres of my fathers, and found the most of my relatives and early acquaintances lying around them, sleeping in the dust. I read many of their monuments, and was deeply impressed with the brevity of human life. I called together the few remains of my relatives, and their neighbors, and spent one evening in preaching Jesus Christ to them. They were attentive, and for the time, very solemn. My visit, as I expected, was a gloomy one, and yet full of important instruction, and I hope it may be sanctified to my soul.

"On my return, I found E. was left in our care, and as happy as ever. She then had the company of her

cousins L. C., and C. H., the third daughter of your uncle L. We sent them all to school, while Miss H. continued, and they enjoyed themselves together finely; and then they amused themselves in keeping school at home. Her cousins have now gone, and E. keeps school alone. She is perfectly well and entirely contented. Her cough has left her. There is not yet any school established, though I think there will be one beside the district school; but I doubt whether Miss H.'s place will be wholly supplied. We cannot do as well by her in the winter as in the summer. We will do the best we can. She reads and spells every day. I find no difficulty in governing her. She is more easily guided and restrained than even her cousin L. C.

"I conclude your wife was disappointed, when you returned without her, but she must commit her into the hands of God, and daily pray for her. This privilege you both may enjoy, and should not fail of improving. I long to hear that your house has become a house of prayer.

"Nothing special has occurred since you was here. I have, however, learned to-day, that Mr. M. B. of P., has failed. This reminded me of a question which you proposed to me, just before I left home, viz., 'what would you think of my leaving the mercantile business, and locating myself on some farm?' I have bestowed many thoughts on the subject. The occupation of a farmer is an honorable one—it is one of the most safe, and the most free from temptations. A good farm, in a well regulated town, and among a religious people, is a better earthly inheritance, than the fluctuating business of a merchant. May the Lord direct you in all your concerns. I will, however, add one word—go no greater distance from your parents.

"As a nation, we have reached an awful crisis. I

tremble, when I think what may be the result of the approaching election. We are a sinful and ungrateful nation, and we must expect to experience the frowns of a righteous God.

"E. wants I should seal my letter, with the impression of her little bird, which her uncle T. gave her, and I have consented; but I fear you will break the seal before you will see it.

"I remain, as ever, your affectionate father."

"*Nov.* 20, 1832.

"My dear Son,

"Yesterday, I received your letter of the 16th inst., and was reminded of my obligation to bless God that I have such a son, whose deportment, as a man of business, as a member of community, and as a professed follower of Christ, has hitherto been marked with so much discretion. I consider, that you have been under the guidance of that great and good Being, who directed the steps of Joseph in Egypt, and made him such an honor and blessing to his father, and to all his father's house. When I read your letters, I am always deeply impressed with the expressions of filial affection and tenderness, which I notice in them. You know I have been very solicitous for your health; but I rejoice in your being able to say it has been for some time past uncommonly good. Would you have the blessing continued, and your life and usefulness protracted, you must be very prudent, and not overact, nor deprive yourself of seasonable refreshment by sleep, and at the proper hours.

"Your brothers have all written to us within a few days, and they are all favored with health. J. and W. encourage us with the hope of being with us on the day of our State thanksgiving, which will be the 29th inst. It would rejoice my heart to see you at our table on that

occasion. I have lately made a journey to my native place in Connecticut, where I had not been for twelve years. Your brother W. accompanied me from S., and we were both highly gratified with the ride. I have not had so pleasant an opportunity with W. for several years. He was very kind and attentive, and withal very good company. He assisted me in some meetings which I attended.

"The state of our country is truly alarming; but, my son, God is above men, and in this great truth, let us comfort ourselves. Write oftener than you have done, and save us from anxiety."

"*Jan.* 31, 1833.

"My dear Son,

"Your last letter excited some solicitude in my mind respecting your health; and knowing your proneness to go beyond your strength, I feel that you are in great danger of prostrating yourself entirely. I entreat you, with all the tenderness of a father, to take care of your health, and use all proper means to prolong your life and usefulness. The acquisition of property should be with you a subordinate end, for nothing of this world can be of any avail to us, when we sink into the grave, whither we are all going. God has greatly prospered your efforts thus far, and given you favor in the sight of your fellow-men, for which I desire to bless Him. But none of his dealings with you have so much affected my heart, as his opening your eyes to behold the importance and loveliness of the Saviour. When I think of your being in the fold of Christ, and taking an active part in building up his cause, it is comforting and cheering to my soul. I do hope you will not be an inactive professor of religion, but a growing and devoted Christian.

"Your mother and I enjoy comfortable health, con-

sidering the years which have rolled over our heads, and the anxieties and fatigues we have endured. If my life should be spared two days longer, I shall complete sixty-five years. My days of exertion are drawing to a close, and I desire not to be unmindful of it. Your mother was greatly pleased with your presents, by the way of New York, and they add much to her comfort.

"Do, my son, send us letters more frequently than you have done of late, and let us know all your trials and all your joys—particularly let us know your plans respecting the contemplated change of your situation, and how it is with ———, in whom I already feel a great interest. May the Lord guide you."

"*Feb.* 22, 1833.

"My very dear Son,

"Your kind and affectionate letter of the 17th inst. has been received and perused with uncommon interest. It seems you begin to discern from experience the truth of what you have often heard me say, that the wheels of time roll rapidly. You are now on the last half of your collegiate life; and the whole of your life, be it longer or shorter, will glide away with the same rapidity. Do you realize this? If you do realize it, you must feel a powerful motive to use all diligence, not only to lay a good foundation for usefulness, but 'to make your calling and election sure.' In some of your late letters, I have noticed with pleasure, resolutions to make a better improvement of your time, and, in the prosecution of your studies, to dig deeper. I trust your friend F. will encourage you in this, by his own example.

"I rejoice in the evidence furnished by your remarks on sermons, that you see where the great truths of the gospel are assailed, and that your own mind appears to be on the watch against error. I have never seen a day,

when I have trembled more for the church, and for young men, who are looking forward to the ministry, than the present. The whole current of the public mind is set against such preaching as resembles that of Christ and his apostles. I have great trials among my own people. But, my son, let not these remarks discourage you in the least, for Christ is at the helm.

"Last week on Thursday, your brother W. sent a portrait-painter here from Springfield, to paint my likeness and your mother's, if she would consent. I began to sit for this object on Friday morning, and yesterday he finished the picture, which is spoken of by the few who have seen it, as an uncommonly good likeness of your father, and as being executed, in all respects, with skill and taste. This intelligence, as you love and respect your parents, will doubtless be pleasing to you, and it would be doubly pleasing if I could add, that he painted your mother's. But she could not be persuaded to sit for the purpose. I acknowledge that it was not pleasant to me, to sit and be gazed at, by the piercing eye of a stranger, day after day, and for an hour or two at a time; but I sat to gratify my children. The young painter is not yet twenty-three—is in a measure self-taught—discovers a great taste for the fine arts, and will rise to eminence if he takes a right course."

"*Feb.* 25, 1833.

"My very dear Son,

"Your letter of the 19th inst. was richly stored with good news, and was a cordial to my mind. I have had many fears, lest your health should entirely fail, amidst your multiplied cares and labors, knowing that your constitution is not the most firm. But I desire to praise God for restoring you so often from threatening complaints, and that at the date of your letter, you enjoyed comfortable

health. You inform me of an extensive and powerful work of divine grace, in the village of A., of which I had heard nothing before. It seems the Holy Spirit is shed down upon you, in a wonderful manner, and many are brought to bow at the foot of the cross. I rejoice to notice tokens of a revival in your own soul. This I discern, in your acknowledging a consciousness of languor of love for Christ, and remissness in duty, for some time past. The carelessness and apathy of Christians, in running the race set before them, is exceedingly sinful, because it evinces great ingratitude to Him who gave his life a ransom, and is calculated to ruin the souls of others. I do hope God has aroused you from your criminal slumbers, and that you will never again follow Christ afar off. The interesting state of things in A., I see has called you into action, and you have been visiting from house to house, conversing with your fellow-sinners on the great subject of religion. I felt this to be an honor to an unworthy parent.

"Protracted religious meetings should be conducted with great prudence, otherwise evils will result from them, which are not anticipated at the time. When there is great excitement, the adversary will be busy, and there is danger that false hopes may be multiplied. I do not think it wise to have meetings continued so long, as the one has been with you. The human mind will not endure it. I have great confidence in the wisdom of Mr. H., your pastor, but I hear he has a Mr. ——— there, who may not be equally judicious. I hope and pray that you may all be guided by the Holy Spirit, and be made to feel your dependence.

"I am too old to increase my exertions, and cannot attend as many meetings as formerly. I sometimes think it is my duty to stop, and give way to a younger man. I hope you pray daily for me, that I may be directed and supported."

"*March* 20, 1833.

"My dear Son,

"I thank you for your favor of the 9th instant, and for the Dissertation of Dr. S. which you sent with it. I read without delay the Dissertation, and I read it with great interest, as it is the discussion of a subject on which I wrote a short essay. Dr. S. takes exactly the ground which I did, and has ably defended it. But error has so widely spread in the churches and among ministers in this land, and taken such deep root, that I expect multitudes will dissent from him. I have been surprised to see what progress corrupt sentiments will make in a very few years, and what mischief may be done by a few men. It is a fact, both in religion and politics, that men are credulous, and public opinion is easily turned. It is not a little gratifying to me, that you appear to keep correct in your religious views, and stand by what may be called some of the fundamental doctrines of our holy religion, in this day of excitement, and when there is such a fondness for new things. But, my son, rest not in mere speculation. The best and only security against error and corruption, is, to have the heart right. Will you read the following passage in 1 John v. 10—'He that believeth on the Son of God, hath the witness in himself.' A renewed heart comes into the gospel system and abides in it, because it loves the truth. This is the teaching of the Spirit, making the heart accord with what the Spirit reveals in the Bible. It is an inward testimony to the truth, always followed by an unshaken confidence in the gospel. I do hope you may be thus taught, and then your foundation will be sure. This would rejoice the heart of your beloved companion and bosom friend, and the hearts of your parents, and of many others who feel an interest in you.

"My health has not been good for the last three or four weeks, and it has been very difficult for me to discharge

the ordinary duties of my ministry—and, in this time, sectarian efforts have been unwearied. We have now, as you well know, a mixed population, and it is an arduous task to guide them. I am too far advanced in life to meet the difficulties which arise; but I cast myself upon Him, who has hitherto been my guide.

"Your mother enjoys indifferent health, but has rarely failed of attending public worship this winter. All your brothers have recently written us—all are well, excepting hard colds—and all appear to be active. There has been a very great religious excitement at A., and E. seems to be much aroused. He thinks there have been four hundred converted, as the result of a late protracted meeting in the congregation to which he belongs. The meeting continued thirty-three days. This I think was not wise, and I fear the consequences of such movements. How much reason we have to rejoice, that the God of Zion reigns!"

"*Aug.* 12, 1833.

"My dear Son,

"I thank you for your favor, received on Saturday. I expected you would have written before, agreeably to my request. Days of examination in college are very important, and I hope you will sustain the approaching one with honor to yourself, and elevate your standing in the class, which, if I have been correctly informed, has ever been respectable. The progress of many students, through their own neglects, is often retrograde.

"Your brother E. is passing through a scene of heavy affliction, which you anticipate at once. Three weeks ago last Saturday, he received a letter, informing him of the rapid decline of Miss W., and on the Monday succeeding, he sat out for the east, and reached Albany Tuesday evening, where he wrote me a line. Soon after

he reached Hartford, he wrote me again, informing me that she was in the city, under the care of Dr. N., and much lower than he expected, and would never be removed to her mother's. In a second letter, he earnestly requested me to visit him under his troubles, saying he never needed my presence, and counsel, and prayers, more. A week ago last Saturday, I took the stage and went to H. I found her a very interesting person, and in a happy frame of mind, expressing Christian resignation. E.'s prospect of disappointment affects him deeply, but he seems to rejoice in the calmness of Miss W., and her willingness to part with him, and with the world. I hope and pray he may be supported from on high. I tarried with him until Monday afternoon, having preached twice on the Sabbath for Dr. H. W. has been down to see E., and to comfort him. I fear the effect of his confinement, anxiety, and want of sleep, on his own health. I hope you will find it in your heart to pray much for him. He received your letter just before he left A. I wish you would write him again immediately, and direct to H."

"*Aug.* 13, 1833.

"My very dear Son,

"The trials into which you are brought, by the holy and wise providence of God, are much in my mind, and influence me daily to make supplication to the Father of mercies in your behalf, that you may not dishonor him. I received your letter on Friday evening, and was much rejoiced, to hear that your amiable and pious friend was then alive, and though greatly enfeebled by her disease, was happy and tranquil in her mind. I think I shall never regret going down to see her, as I have now some personal knowledge of the dear object of your attachment, and can feel more sensibly for you, in the prospect of your great disappointment. You have, doubtless, been in

danger of suffering this dear friend to rob the Saviour of your affections, and this would certainly be unreasonable and criminal. If she is yet living, you will, in a proper manner, present salutations to her from your parents, who cannot but be afflicted in your afflictions. Remind her from me, of the apostle's words, where he says—'For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us'—meaning all those who are united to Christ.

"My journey home was prosperous; but as W. was unwilling to have me leave him so soon, and to rise so early in the morning, I did not leave S. until the afternoon of Tuesday, and of course, did not reach my family until Wednesday.

"I trust my visit to you has made your trial known to more friends in H., and will occasion more sympathy, and call forth many more prayers in your behalf, and for your languishing friend. I shall expect another letter from you this week, and I hope we may be prepared for whatever intelligence the Lord may send by your hand. Your trying situation is daily before us, and you have our sympathy. We all send you much love."

"*Nov.* 13, 1833.

"My dear Son,

"Your favor of the 28th ult. was duly received, for which I thank you. I rejoice to hear that the Lord prospered your way, with your household, to Palmyra, the place of your residence for a season. The time of your continuance there, the success you are to have in business, and the trials with which you are to be visited, are known to Him only, who is the God of all the families of the earth. Acknowledge him in all your ways, and he will direct your paths. You now have opportunity, with

your family, to honor the Sabbath, and to enjoy the privileges of the sanctuary. I hope and trust you will be among the constant attendants on the public worship of God, and cheerfully bear your part in supporting divine institutions. Let your deportment, at all times, evince to your rising family, now in the forming period, that you act in the fear of God, and that religion is the one thing needful. You cannot have, in the most important respects, a well regulated family, without family worship. I entreat you to erect a family-altar, that your dear children may have the benefit of an example so important to a religious education.

"I trust that E. and A. are located in a good school, and much engaged with their books, and that you take them to the house of God every Sabbath. I think they both will remember their grandfather and grandmother Hyde. C. was too young to have any impressions left on his mind with respect to us.

"Through divine mercy, your mother and I enjoy comfortable health, yet she has been for some time more feeble than common. I have attended religious meetings every evening, excepting Saturday evenings, for two months; but it has affected my health, and worn off my flesh. The peculiar state of this people has induced me to make these efforts.

"Miss B. came here the same week you left, and we find her the same intelligent and agreeable person as formerly. She unites with your mother, T., and myself, in much love to you, your wife and the children."

"*Nov.* 21, 1833.

"My dear Son,

"I thank you for your kind favor of the 13th inst., in which I discover your feelings of tenderness for your parents in their declining years. Your mother completed

the sixty-third year of her mortal life, last Saturday, and I desire to bless God that her health has rather improved since I wrote last. She rode with me to New Marlborough, a few days ago, where I was called to preach, and we tarried at the house of my deceased friend, Dr. Catlin, and were hospitably entertained by his son and family. The ride was evidently beneficial to us both.

"Miss B. took the stage for Albany, yesterday, having been with us more than six weeks. We greatly hoped to have kept her longer, but her brother had written, and urgently solicited her return, as she was much wanted at the female seminary. The prospect of the speedy closing of the canal, induced her to go before our thanksgiving. She is a person of much intelligence and discretion, and has a well-cultivated mind, and an uncommonly correct taste. We found her to be very companionable, and a pleasant inmate in the family. It was with reluctance, that we parted with her.

"I have not preached in the meeting-house for six Sabbaths. The removal of so large a building has been a great and difficult job, and adverse weather has retarded the business. Though the house is far from being finished, we hope to meet in it next Sabbath. During all this time, my labors have been very great, having been obliged to hold all my meetings in the school-houses. I have been holding a meeting in some part of the town almost every evening for two months. T. has generally waited upon me, or I could not have done it. I hope God will bless him for this service, which he has rendered me.

"The pastoral letter has not yet come from the press, though I expected it more than a week ago. I will furnish you with a copy, when you visit us next week, of which you have given us some encouragement. It will be very gratifying to see you on the day of thanksgiving, especially as we have of late had so much company, and now are left alone."

CHAPTER XI.

HIS PREACHING—THEOLOGICAL INSTRUCTION—PASTORAL LABORS—CONNECTION WITH WILLIAMS COLLEGE.

THE efforts of Dr. Hyde, as a preacher, were marked with peculiar clearness in the exhibition of truth, and a manner which made the impression upon the minds of his hearers that he felt that he was God's ambassador, addressing them on subjects of immense responsibility. His great object was to deliver God's message, and this he believed to consist in a scriptural exhibition of the doctrines of revelation, and the duties there enjoined, in something of the proportions in which these are found on the pages of the written word. His hearers had opportunity to see that there was in his pulpit labors, no indistinct resemblance to those who could say, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." His sermons were the result of patient study, careful investigation, commenced and prosecuted and closed with earnest application to Him who heareth prayer. He fully believed that it was a great sin, danger-

ous to the preacher and ruinous to the hearers, to serve God with tha which cost him nothing. His best hours were employed in preparation for the pulpit, and his faculties were put in requisition for this one object—to declare all the counsel of God, to take heed unto himself, and to all the flock over which the Holy Ghost had made him an overseer, to feed the church of God which he had purchased with his blood.

His sermons were distinguished for lucid exhibitions of the doctrines of grace. While there was a classic purity, that rendered his discourses eminently acceptable to men of refined taste, there was such simplicity and godly sincerity, such adaptation to common minds, and such directness, that his hearers could not fail to apprehend his meaning. Truth, revealed truth, looked beautiful to his eye; it fed his own soul; and this it was his great effort to be the instrument of making known to his hearers. Those doctrines which exalt God, and abase all flesh at the footstool of sovereign mercy, were the most frequently and prominently exhibited in his sermons. He preached no theories; the great facts of the Bible were his only topics. He never attempted to preach against any denomination; and during the forty-two years of his ministry, in no sermon did he attempt to enlist his hearers in opposition to any sect, or caution them against their errors. He preached down nobody. His sole object was to preach the truth. In his conversation and letters, he spoke and wrote with very great freedom and plainness, of prevailing errors, but when he stood as God's ambassador, he brought no message from heaven against those who embraced different views from his own.

From an examination of his manuscript sermons, preached near the time of his ordination, the following subjects were those which he made the themes of his addresses in his regular ministrations on the Sabbath, and

this is the order in which they were presented. The day on which he gave his answer to the invitation to labor in Lee, he preached from Acts xvii. 11—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." In remarking upon the passage, he observed, "The text evidently supports this doctrine.

"It is the duty of a people to search the scriptures daily, that they may know whether the doctrines which they hear preached, are to be received as truth.

"God gave his word to us for our guide, and he gave it to us for an infallible guide, and it is his design that we should depend on no other." "It is not God's will that a few men only, should study the scriptures, and that others should take for granted every thing which they say; but God designs that in matters of religion, every person should judge for himself." "But to be more particular in illustrating the doctrine, I observe, first, if any have doubts respecting the way of salvation, or in other words, how it is that God saves sinners, let them look into the Bible and read what that says." He then briefly sketches a few passages, which exhibit God's agency in this great work, and every sinner's immediate duty, pressing home upon every conscience the guilt and danger of neglecting so great salvation. He called the attention of his hearers, secondly, to the doctrine of the trinity; thirdly, to the divinity of our Saviour; fourthly, to the extent of the atonement; fifthly, to the character of man by nature; sixthly, to the doctrine of election; seventhly, to the necessity of regeneration; eighthly, to the perseverance of the saints; ninthly, to the doctrine of the future judgment; and, lastly, to the treatment the impenitent will receive at the day of judgment.

He then proceeded to the application. 1. They who

rest upon their education, and receive every thing for truth, because they have been taught to believe it as such, are in great danger. 2. They who regard the traditions of men as a rule, are exposed always to live in error. 3. They who make the examples of men a rule, are in danger. Lastly, they who embrace sentiments, because they are espoused by the greatest numbers, make that a rule which is no rule, and are therefore in great danger.

The last Sabbath he was with the people, before his ordination, his subject was prayer, from these words, Eph. vi. 18—"Praying always, with all prayer and supplication in the Spirit." It is evident in reading the sermon, that he felt his own weakness and insufficiency for his work, and looked up to the grace of God, casting himself upon the prayers of his people. After some pertinent remarks upon the various kinds of prayer, and the propriety of praying always with all prayer, he selects as a more particular theme, social and family prayer, and pours out before his people, in earnest appeals to their consciences, his desire that all would regard the text as pointing out their duty. He then answered some of the more common objections which are made by such as neglect prayer. His language in one paragraph is as follows:

"But you say, I dare not pray, because I am an impenitent sinner, and the prayers of the wicked are an abomination to the Lord. It is to be feared that many sinners feel this objection, and rest easy in living a prayerless life. But there can be no objection invented which is further from affording an excuse than this. It savors of nothing but a great degree of stupidity and wickedness. It is a suggestion of Satan, and at the present day, it is one of his most successful devices. By bringing to their view this objection, he makes them cast off fear, and re-

strain prayer before God. But the fallacy of this objection is easily discovered and pointed out. Our obligations to obey God, do not depend upon the state of our hearts, and therefore impenitence can release no man from his duty. If we are ever under obligations to confess our sins, and to pray to God, we are now. It is an immediate duty. Our being impenitent sinners, is so far from excusing us, that it is the very reason why we should confess our sins and ask God to forgive us. The more sinful we are, the stronger the reason why we should immediately confess our sins, and pray for pardon. The scriptures nowhere require a man to have evidence that his heart is sanctified previously to his performing prayer. They do not enjoin this duty upon Christians only, but they call upon all men, without exception, to pray immediately. There can be no warrant found for a moment's delay."

"Your being an impenitent sinner, is not to be viewed as a calamity, but it is the very thing for which you are criminal. You are inexcusable for being an impenitent sinner one moment. Your impenitence is a voluntary affair. You are guilty for it."

The first time he appeared before his people, after the Holy Ghost had made him an overseer to feed the flock of God, he spoke from these words: Luke xiv. 23—"And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled."

After a few words explaining the passage in its inspired connection, he proceeds as follows; "The great duty of ministers is to hold up truth to men. They are to illustrate it clearly, and to represent it just as it is. They are to vindicate the character of God, his sovereignty, and the plan of divine government. They are to tell sinners their awful situation. They are to hold up to their view their real character, and in a manner to be understood. They are

to tell sinners plainly and without any equivocation, that they have undone themselves, that they are wretched, and miserable, and poor, and blind, and naked. They must also point out to them the only way of escape, and publish to them the glad tidings of salvation. They must deliver to them their message, that Christ Jesus has come into the world to seek and save that which is lost, and that he stands with open arms ready to receive perishing sinners. They must search the scriptures for arguments to persuade sinners to renounce the world and come to Christ. They must press the invitations of the gospel upon them, and be unwearied in their entreaties to have them come to Christ and be saved. They must be continually calling upon them to attend to the concerns of their immortal souls. All the light and truth which they can gather from God's word, and from his providence, they must bring out to their view, and they must point out the obligations which they are under to give up themselves to Christ, and to leave unsaid nothing which is calculated to make sinners feel, and to pour conviction into their consciences. This is what the ministers of the gospel must do, and then leave the event with God. This is what is meant by compelling sinners to come to the rich feast of the gospel. The text suggests no other compulsion than this. The word in the original which is translated *compel*, might have been translated with more propriety '*earnest and continual urging*,' so that the servant in the parable, who was commanded to go out and compel them to come in, was commanded to go out and earnestly and continually urge them to come in. Earnestly and continually to urge sinners to come to the rich feast of the gospel, is the duty of ministers. This duty, God in his providence has devolved on me. I am called to discharge the important office of a minister of the gospel. I have been solemnly consecrated and set apart to the great work, and

you, my friends, are the people among whom I am called to labor. I profess to come to you in the name of Jesus Christ, and to speak to you in his name; and in his stead, to beseech you to be reconciled to God. I profess to be a servant and minister of Jesus Christ, and so far as I have knowledge of my heart, I feel willing to be his servant. I am the servant which he has sent to you, to compel you to come to the rich feast of the gospel. My duty is marked out before me. This is the place in which the great Head of the church hath called me to labor in the work of the ministry. You are the people of my charge. I am sent to you, earnestly and continually to urge you, all of you, both old and young, to embrace the gospel of Jesus Christ. Since I am sent to you on this great and important errand, I must be faithful in delivering my message. I shall therefore begin my ministry with calling upon you, entreating you and urging you, to come to the feast which Christ hath prepared for you in he gospel. This day, which is the first time of my addressing you as your minister, I shall enter upon the subject. Christ's words to me are, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.' I entreat, therefore, that you would carefully attend to what I have to deliver to you. The way which is pointed out for me to compel you to come to the rich feast of the gospel, is to urge you by fair and convincing arguments. I have collected and arranged a number, which I now address to your consciences.

"In the first place, I call upon you to consider who it is that invites you to come to this feast.

"2. Another argument why you should come to the gospel feast, is the great pains which Christ has taken to make you acquainted with the invitation, and to persuade you to comply with it.

"3. Another argument which I shall make use of to

persuade you to come, is the richness of the feast to which you are invited.

"4. I have one more argument to hold up to your view, which is this—if you do not come to this feast, you are undone forever.

"I am bound to call upon you to forsake your evil ways and to press upon you the invitations of the gospel, and then leave the event with God. God has told me in his word, that while the preaching of the gospel is a savor of life unto life to some, it is a savor of death unto death to others. Who then is sufficient for these things? Is it not astonishing that this great work, even too great for angels, should be committed into the hands of men? But God has told us why it is so. He says that 'this treasure is committed to earthen vessels, that the excellency of the power may be of God, and not of us.' This is reason enough. Let God have all the glory. The benevolent soul will ascribe it to him.

"In the providence of God, I am called to feed this flock, and to be a pastor of this church, and to urge perishing sinners in this place, to come to the gospel feast. Brethren, pray for me. I need your prayers. Pray to almighty God that I may be found faithful in discharging the important trust committed to me—that I may be kept from sinking under a sense of the greatness of the work in which I am engaged, and that the grace of God may be sufficient for me. Pray that I may have a realizing sense of the worth and preciousness of immortal souls, and that I may have the presence of God. Particularly remember me at the throne of grace on the Sabbath, that I may be furnished for the duties of the sanctuary. Plead with God that my labors in this place may be successful, and that I may be an instrument, in his hand, of building up the Redeemer's kingdom. Plead with him for this church, that it may be enlarged, and that there may be

an outpouring of God's Spirit in this place, that stupid sinners may be brought to realize their situation, and that God's elect may be gathered in. You, my brethren, may do much, under God, to support me amid those trials which are inseparable from the character of a faithful minister. Let us follow after the things which make for peace, and things wherewith one may edify another.

"Let us continually bear it in mind that we must meet at the day of judgment, and that the meeting will be solemn and interesting. That we may each and every one of us so conduct in our several stations, as to give up our account with joy, and not with grief, may God grant, for the Redeemer's sake."

The following Sabbath, John vi. 70, 71, furnished his theme. 'Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.' In this sermon he exhibited distinctly this sentiment, that Christ accomplishes his own designs with every individual of the human family. Then from the text, 1 Cor. ix. 24, 'Know ye not, that they which run in a race, run *all*, but one receiveth the prize? So run that ye may obtain;' in which he attempted to show, 1. Who they are that so run as not to obtain; and 2. The character of those who so run that they do obtain.

The following is the order of the texts from which he preached on subsequent Sabbaths. Phil. ii. 12, 13. 'Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure.' Isaiah lix. 1, 2. 'Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have

hid his face from you, that he will not hear.' John xv. 14. 'Ye are my friends, if ye do whatsoever I command you.' Luke xii. 47. 'And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' 1 Cor. vi. 20. 'For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' Titus i. 16. 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' Malachi iii. 8. 'Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings.' Matt. xxiv. 44. 'Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.' Zech. i. 6. 'But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.' Luke xvi. 8. 'And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light.' Rev. xxii. 16. 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.'

Several of these were texts on which he wrote two sermons; and the above, with what aid he had from the occasional visits of his brethren in the ministry, brought him to the close of the year 1792.

God set the seal of his approbation upon his labors, and very soon after his settlement in the ministry, a work of grace commenced, which continued for nearly two years. When he addressed his people from the pulpit, there was such maturity of thought, such an exhibition of the beautiful proportions of divine truth, such harmony

and symmetry in inculcating the Christian graces, it was manifest that he had carefully studied the whole of God's revealed word, and in giving to every one a portion, leaned on the arm of Him who said, 'Lo I am with you always'—'My grace is sufficient for thee.' After the lapse of forty years, we are permitted to speak of the subjects of that revival as of those whom the Lord added to the church. Some still survive, and though they feel that their hearts have been smitten by the removal of their pastor, they turn to Him who smiteth them, blessing him for his great kindness in sending to them such a shepherd. Many are fathers and mothers in Israel, among the churches at the west, and many, we trust, welcomed him who had been their pastor, when he had passed through the dark valley, to the verge of which he had followed them, and commended their souls to the God of all grace.

This revival, early in his ministry, gave a character and direction to his labors, which continued while he lived. It deepened his sense of responsibility; aided him in rendering his preaching still more discriminating; laid out work for him in his pastoral labors, which he pursued with increasing pleasure to himself, and profit to his flock, till the close of his ministry.

As it is proposed to say, in this connection, all that will be said in the volume, of his labors as a preacher and pastor, it may be observed, with truth, that to know the worth of the man, and the amount of his influence, no one service, on any public occasion, could lead an observer to form any estimation. He never aimed to make a great effort, or a powerful impression that would serve to cover up a great many defects and delinquencies on common occasions. It was among his own people, and in the ordinary interviews with them in his own pulpit, in the conference-room, in pastoral visits, by the bed of sick-

ness, in the circle of mourners; it was in all these details, that he shone as a teacher and pastor. It was his influence as a whole, his every day deportment; it was the beautiful illustration he gave of sustaining a parental relation to his flock, that has written upon so many hearts his memory, never to be effaced. Something of this he carried with him wherever he went. He did not lay aside the ministerial character when on journeys, or on visits to the towns where his occasional labors were performed. He was uniformly the same man, with the same tenderness of conscience, and the same interest in the welfare of all the souls around him. But still it was among his own beloved flock, who heard him from his own pulpit, and in the social meeting, and saw him in family visits, and this too year after year, that there was the brightest exhibition of what he was. There was a commingling of excellencies and proportions in his character, as a minister, that furnished the great secret of his influence among his flock.

Few ministers have been so uniformly active, as the subject of these remarks. Always punctual to his appointments, his people never expected that any ordinary occurrence, such as cold, or heat, or storm, would prevent the pastor from being in his place. He was *with* his people.

On all the schools he had his eye. One who was associated with him in his visits to these fountains of influence, gives the following details.

"Dr. Hyde was remarkable for the discharge of every duty. The education of youth received much of his attention. All the schools within the bounds of his parish were under his constant supervision. He visited them systematically and examined them critically as a matter of duty. It was his uniform and unvarying practice to visit

the summer and winter schools near their commencement and near their close, making four visits annually to each school within the town. This practice commenced with his pastoral labors and closed only with his life. For the fifteen last years of his estimable life, I was a member of his society, set under his invaluable ministry, and have often accompanied him to the village school and witnessed his paternal solicitude for the improvement of the youngest portion of his flock. In the discharge of this duty he observed his accustomed punctuality. He was always at the school-house at the time appointed. He gave his undivided attention to the exercises of the school. No pupil escaped his notice; if there was one present whom he did not recognize, he made inquiry, for it was a principle with him to know and be conversant with every child in his parish. The examination was conducted by the teacher after his own manner, for a part of the object of these visits was to ascertain the abilities and qualifications of the teacher. After the teacher had examined a class in his own mode, Dr. Hyde followed with such questions to each scholar as his experience dictated, for the purpose of ascertaining either the improvement or the deficiencies of the pupil. In this manner each class in the school was examined first by the teacher, and then by him. After the examination in the appropriate studies of the school was closed, he put to each scholar one or more questions in relation to the doctrines or duties of the Christian religion. He is now visible to my mind's eye as he rose from his seat and approached the youngest scholar in the school, and in a gentle, kind and affectionate manner, called it by name and told it to arise, and put to it one or two questions of the following purport: Who made you? who redeemed you? who made the world, the brooks, the trees, the sun, the moon? who made every thing? The older pupils he examined in the Assembly's

Shorter Catechism. He then made remarks upon the appearance of the school generally, and upon the appearance of each class. His remarks were appropriate and just, and as commendatory as his sense of duty would permit. He never bestowed undeserved praise or unmerited censure. He closed the exercises with a short and pertinent prayer, and retired, leaving a salutary, heavenly, and enduring influence behind him."

The teachers welcomed his visits as those of a father, and they found in him a ready counsellor. He knew how to adapt his addresses to the capacities of children, and in all the schools in his society, he appeared frequently, not to perform a service as a task, a drudgery, but to enjoy a delightful privilege, to encourage the younger members of his large family, in the acquisition of useful knowledge. His was not a fitful activity. There was no meteor-like splendor attending him for a few months; but a zeal kindled at God's altar, that shone brighter and brighter, for more than forty years.

In the foregoing paragraphs there is allusion to his visits in the chamber of sickness. The readers of this sketch will be gratified by the following particulars from one who speaks of things which he knew, and testifies of that which he had seen, illustrative of his pastoral character in this respect. He subscribes himself "One who was often with him in his visits to the sick."

"Dear Sir,

"Vivid and indelible as my impressions are of the peculiar manner of the late Rev. Dr. Hyde, in the chambers of the sick and dying, and in the house of mourning, I find myself incompetent to the task of describing it. But when I say that in his intercourse with the sick and afflicted, he was at home, I only state a fact, the truth

of which, those who best knew him, will cordially attest. Although the demands upon his time were frequent and urgent, yet the call from the chamber of sickness was never unheeded; and in visiting a dying parishioner, he doubtless laid the foundation of that disease which terminated his own life. Having been frequently called to taste of the cup of affliction, in the death of his beloved children, he well knew how to feel for others in like circumstances, and in him the afflicted ever found a kind and sympathizing friend, who strove to comfort them with the comfort wherewith he himself was comforted of God. Acquainted with the various avenues to the human heart, he knew how to take advantage of present circumstances, and of course his conversation with the sick, and the afflicted, was always peculiarly appropriate. To the anxious sinner on the bed of disease and death, he was always a welcome visitor, for while he earnestly pressed upon the tender and awakened conscience the uncompromising demands of the divine law, yet in the most affectionate manner he would point the trembling soul to the 'Lamb of God who taketh away the sin of the world,' and then with peculiar fervor commend it in prayer, to the mercy of God through a crucified Saviour. How often these instructions and prayers were followed by genuine conversion, eternity only can unfold. By the timid, trembling believer, on the bed of death, he was ever hailed as an angel of mercy, sent to whisper peace to the departing soul, and unfold the joys of the upper world, where sin and sorrow never enter. I only add, that few ministers of the gospel have been more welcome than he was in the almost daily scenes of sorrow and affliction which fall to the lot of mortals—few, who have had more opportunity of doing good to the sick and the afflicted, and few, whose labors of love in this way have left a more abiding im-

pression on the minds of those who survive to mourn their loss.

> 'The sweet remembrance of the just
> Shall flourish while they sleep in dust.'"

The writer of these remarks, is happy to lay down his own pen while he introduces to the reader another correspondent who has kindly sketched the following delineation of his character in one particular.

"Sir,

"You will doubtless receive from various sources, ample testimonies to the excellence and usefulness of the beloved servant of Christ, whose memoir I have learned that you are compiling; but though I could wish that what I propose might be done by an abler hand, I feel a strong inclination to transmit to you the impression which many opportunities of familiar intercourse with him in his own family, and elsewhere, have left on the mind of a private individual. And though I would shrink from appearing to take the place of an instructor, well aware, that that of a learner only becomes me, I venture on the expression of the following thoughts, from the belief that it may be useful to ministers sometimes to have opportunity to look at themselves and their influence through the eyes of some obscure member of community.

"There are preachers, who in the pulpit appear as befits their high character as ambassadors of God; and from lips that seem touched with a live coal from the altar, pour forth the messages of divine truth, with a power and impressiveness and solemnity, that bring an awe upon our spirits, and we feel that it would be a privilege to have intercourse with men who have so tasted the powers of the world to come, and to breathe the hallowed atmosphere which we imagine must be spread around them wherever

they go. But if admitted to their society, our expectations are disappointed, the heavenly savor of the sermon is looked for in vain in the conversation, and if we do not witness absolute trifling and frivolity, which we sometimes do see, there is a sad lowering down of the favorable opinions we had entertained of their fervent devotedness to their Master's cause, and we are pained by the expression of sentiments and feelings, very much in accordance with the spirit of this world. Perhaps we have heard them in the sanctuary address us from the inspired precept, 'Love not the world;' and they have so exhibited God and the things of his kingdom, as to commend them to our minds as the only worthy objects of our affections; so depicted the uncertainty and unsatisfying nature of earthly possessions and enjoyments, that these seemed scarcely deserving of a thought; and yet, when we see them the next day, we do not discover that they estimate the world as they have instructed us to do, but it apparently holds about the same place in their calculations and desires as in those of other men.

"This is not affirmed of ministers, as a class, and the writer of these paragraphs has no sympathy with those who delight in bringing out to view the faults of Zion's watchmen. Rather let my right arm fall rom the shoulder-blade, than that I should say a word to weaken the hands of men honored and beloved for their work and their worth, and most of all for their dear Master's sake. But that there are those in the sacred office, eminent in gifts, and standing high in the religious community, whose daily intercourse with society is not distinctly characterized by the spirit of Christ, who can mingle with worldly people and carry with them no proof that they belong to a kingdom not of this world, is a sorrowful fact, one which is a grief of mind to many of God's children, and which does very much to render the ministry of recon-

ciliation powerless. The private deportment of such ministers, so far as it is known, effectually chills all the warmth of pious feeling which their public labors have excited, and their influence it may be is not even less baneful to the vitality and energy of piety in the church, than that of ministers who have desecrated their sacred character by open immoralities; for this reason, that as they are unimpeached at the tribunal of public opinion, they stand as fair representatives of the order of men to which they belong. Without the spirit of the gospel in its primitive simplicity and purity, living and speaking in all their ordinary actions every day in the week, our preachers may be men of commanding talents and rich in literary attainments, but they will make little advance in rearing the temple of God, because what they build with one hand they pull down with the other. They may charm and move us by their eloquence, but unless they teach by their example, the tide of religious feeling in the church will be likely to experience a lower ebb in consequence of the height to which it has been drawn by the attractive influence of the thrilling voice, and speaking eye, and expressive gesture, amidst the solemnities of the public assembly.

"Dr. Hyde's preaching was not of a character to work up an audience to a high pitch of excitability, but though his calm and dispassionate manner produced less of visible and temporary effect than that of some others, the accordance manifest between it and his life was such, that the latter always strengthened the impression which the former produced. His religious zeal was not all expended in the labors of the study and the services of the desk, and his ministerial character was never laid aside. If you followed him to the bosom of his family, or saw him amid the cheerful relaxation of the social circle, or observed his business transactions, or marked his words when sur-

rounded by those who regarded not God, you would everywhere find him the Christian minister; and I think it is not saying too much to affirm, that one could scarcely have passed an hour with him in these or any other circumstances, without seeing that he lived for one purpose, and that purpose was the service of the Lord. He never let himself down to the moral level of worldly people. He always occupied his appropriate ground as a spiritual watchman, and his observant eye seemed to catch every opportunity for introducing favorably his testimony to the great truths and duties of Christianity. Faithful in watching over and warning, in private conversation, the souls committed to his care, he did not, nevertheless, as some good men have done, render his presence disagreeable to the unregenerate portion of community, by making it his practice to address them on the subject of religion in a personal and pointed manner on every occasion. When he did speak directly on the state of their souls, it was with equal tenderness and fidelity. His applications of truth were not harsh, but they were searching, and those whom he addressed felt that the speaker believed what he said, and that he expected to give account to God. He was remarkable for the kind consideration and respect with which he treated all around him, and he made every one feel at ease in his presence, without being guilty of that sort of flattery by which some persons manage to feed the self-complacency and secure the good opinion of those with whom they have to do. There was a dignity and becoming gravity in his manner which gave weight to his words; and his words, in themselves, more uniformly than those of almost any other man I ever knew, were judicious and weighty, they were words fitly spoken.

"I have seen him much in his own family and in the houses of friends in the vicinity, whom he was accustomed to visit, both ministers and laymen, and this fact

occurs to me as worthy of note, that I never knew him make the subject of his support a topic of conversation, nor did I ever hear him speak of his people in the way of fault-finding or complaining. He once told me that a friend had said to him, 'your people have borne with you because you have borne with them.' His was the healthful influence of all-pervading religious principle. It was his conscientious and uniform regard to the obligations of duty, which renders his example a legacy to the church of no ordinary value. This was the secret of his usefulness, and of the high estimation in which he was held by the Christian public. Among the lights of our Israel, there have been those which emitted a more brilliant flame—perhaps we can point to few which have burned with a serener and purer lustre."

Another correspondent writes as follows:

"Rev. and dear Sir,

"I greatly rejoice, that you are preparing a Memoir of the excellent pastor of my childhood and youth, the late Rev. Dr. Hyde. In compliance with your request, I most cheerfully state a few recollections of that holy and useful man. My remarks, with slight exception, will relate to the former half of his ministry—the time when a kind Providence allowed me the favor of his pastoral care.

"His fair youthful countenance, his piercing eye, his very grave and holy look, his quick and energetic step, his exact and emphatic words, his deeply solemn tones, his kind inquiries, his faithful admonitions, his lively interest in the welfare of all about him, are still vivid to me as things of yesterday. This may be owing in part to his uniform attention and kindness to the lambs of his flock. For, like the great Shepherd of souls, he almost literally 'gathered the lambs in his arms, and carried

them in his bosom.' This early and tender care of children, was probably one of the strong silken cords, by which he so happily bound his people to himself.

"During the early years of his ministry, the advantages of Sabbath schools were in this country unknown. It was then his custom, every autumn, to invite all the children of his congregation, to meet him some afternoon, at the meeting-house. A goodly number would come together. Here, he would pray and talk with them, in all the affectionate earnestness of a father. He would also put questions to each trembling child, from the Shorter Catechism and from the Scripture History. These were seasons of deep and solemn interest, not only to the children, but to those pious parents who were present as spectators.

"Another way in which he secured the respect and love of the lambs of his flock, while he contributed not a little to their intellectual and moral improvement, was by his frequent visits at the several schools. The expectation of these visits was sure to give salutary impulse to scholars and teachers for previous weeks. As the time approached, there was much palpitating preparation. Dr. Hyde had a rare faculty to make these occasions profitable to all. And yet, you could hardly describe the charm, by which a whole school in his presence would be spell-bound. It could be felt, it was felt, from the moment he entered the room, till he took his leave; but its elements cannot be told. This however was fact:—He seemed to take a very lively interest in the school, to see and hear all that was done, to know every name, to mark every grade of improvement, to have some appropriate word of encouragement for each class and each scholar. Yet, his praise was not indiscriminate—if his approval was often delightful, his frown was sometimes withering. He somehow convinced every one, that he was a personal friend;

that he had come with a father's tenderness and anxiety to see his children, and promote their good, especially the salvation of their souls. Oh, how very skilfully and affectionately, at these times, did he address the listening scholars! And his prayer at the close, how very appropriate, and fervent and impressive!

"I well remember another way in which he manifested solicitude for the good of the young. Sometimes, when my parents sent me to his house with a small token of their regard, he would ask me aside and address me very seriously and tenderly on the state of my soul. Once in particular, it was training day. The stirring drum and fife were already sounding in my ears, and quickening the pulsations of my heart. It was my purpose to mingle with other boys in the hilarity of the occasion. But the good man took me into a retired room, and there said to me with mingled gravity and kindness—his very words are yet fresh, by frequent recollection—'do you think, C., that you have lived as you ought to have done?—Have you come down to spend the afternoon at training?—Do you think it right to spend your precious time in this way?' His manner of saying these things was inexpressibly touching. I saw that he felt for my neglected soul. My heart trembled. There was a momentary conflict between duty and desire. But the training was spoiled for me, or rather I was unfitted to find enjoyment there. On leaving the house, I had no wish to join the noisy, mirthful company. I turned away, and took my course homeward, silently, thoughtfully! Whether this be a fair specimen of Dr. Hyde's usual custom to improve his private opportunities with the young, I am unable to say.

"To the preceding facts it were alike easy and delightful to add others of kindred cast;—as, his frequent Tuesday conference for youth; his invitation sometimes given to

young converts and anxious persons to come to his house, at a given time, for personal conversation; his faithful admonitions and affectionate expostulations in view of peculiar dangers, to which his ever open eye saw the younger part of his charge at any time exposed. If some of these were caught in the snare of the fowler, it was not for the want of solemn and loud warning from the watch-tower of their pastor.

"It would delight you, my dear sir, to go and sit an evening in one of his religious conferences. And the spiritual profit could scarce be less than the pleasure. These meetings he was accustomed to hold weekly, in rotation, at the several school-houses of his parish. They were literally *conferences*, where the beloved and revered minister held familiar conversation with not a few of his people. In his own opinion, expressed near the close of his life, these meetings constituted the most useful branch of his parochial labors. To the children and youth in particular, if the experience of an individual may be a proper test, they were far more instructive and moving than the more labored and elevated services of the Sabbath. It was his common manner, after singing and prayer, to ask, if any person in the room had a passage of scripture or a question to propose for consideration. Very often some one would mention a subject. He would then put it round the house, requesting the more prominent individuals to state their views. Several would commonly speak. He would then give his own opinion. This done, he would inquire, if some would not remark further, or state objections, or propose queries in view of what had been said. The first question disposed of, he would call for a second. If all were silent, he would himself propose a subject. In this manner the evening would pass rapidly away, and then the conference would be closed with singing and prayer. At these meetings, Dr. Hyde would

bring out the various doctrines and duties of Christianity, in a manner so plain, so various, so familiar, that even little children could hardly fail to understand them. He would also show very happily his own extensive and critical acquaintance with the Bible, and his rare skill in its exposition. Nor would he overlook the practical bearings of the subjects discussed. His concluding remarks were uniformly solemn, pointed and impressive.

"Before laying down my pen, I will just refer to a scene of thrilling interest at his house. It occurred near the commencement of the revival among his people in 1806–7. A young man of his society had begun to indulge a trembling hope of salvation. He hinted his change of views to a pious sister. In the joy of her heart, she proposed to go with him, and tell the good news to their pastor. He with some hesitancy assented. They made their call in the twilight of Sabbath evening. Soon after they had received the usual hearty welcome, and seated themselves, the female mentioned that her brother would like some conversation on the subject of religion. The opportunity was eagerly seized. His eyes brightened, and the tones of his voice manifested most lively interest. On learning that the youth indulged some hope, he made several inquiries and remarks, that were suited to guard against deception in a matter of this infinite moment. 'Well,' he says, 'I must go and tell Mrs. Hyde.' So he went into the room where she was sitting, and soon returned with her. And now he proposed that the little company should kneel down and praise the Lord together for his goodness and mercy. It was done. The interview was short, and the parting counsel fitted to lead the hopeful convert to 'rejoice with trembling.'"

The success attending his labors in the work he had chosen, and his standing as a preacher and a scholar,

drew around him many young men who were preparing for the ministry. He guided between thirty and forty in their professional studies, and declined receiving under his care great numbers who made application. Of his method of instructing, and his qualifications from his clear and enlarged conceptions of divine truth, and more especially from an indescribable charm in his life and example, so unassuming, so familiar, and yet savoring so much of a sweet and heavenly influence, it will be gratifying to the reader to have the testimony of some who have been his pupils. He bound them to him by cords of love. They remember him as a brother, by whose kindness and familiarity they were aided in their investigations and inquiries after truth, rather than as a didactic instructor. He seemed to have the key to their hearts, and to enter in and assist them in adjusting their knowledge of divine things, and show them by his own example how to use truth, rather than dictating to them. His pupils have been found among the active and useful laborers in the Lord's vineyard. One of his pupils has drawn the following sketch, which, though it contains some paragraphs appropriate to another chapter, are inserted in this connection.

"*Enfield, Oct.* 8, 1834.

"Sir,

"As it was my privilege, during my course of study preparatory to the Christian ministry, to reside some months in the family of the highly esteemed, but now deceased, Dr. Alvan Hyde, of Lee, to avail myself of his critical and pastoral instruction, I would hereby submit to your disposal, the following things in relation to his mode of teaching theology; of superintending and instructing his family; and his manner of conducting certain extra religious exercises among the people of his charge. His

happy qualifications for preaching the gospel are well known, as such his praise has long been in the churches. He realized the sacredness, the magnitude, and the immense responsibility of the office. It is not strange, therefore, that he should devote no inconsiderable portion of his time in laboring to prepare many young men of suitable talents and education, to whom God previously imparted, as was believed, the primary qualification in calling them, by his grace, for the same work. Such was the fact, and with what success various portions of the Redeemer's field, blessed with the ministrations of those whose theological views were formed essentially under his tuition, can testify. Every one acquainted with Dr. Hyde, knew that he was singularly methodical, and his mind thoroughly disciplined. He wished to perform every thing well which he undertook, and for this, he aimed to allot the proper time. With his settled principles of religion and mental philosophy, uniformly acted upon, it might be expected he would seek to make those under his care *systematic* men,—to think and write, and converse and preach, systematically; always holding forth, that in every exercise pertaining to the ministry, or in preparation for it, the heart must be quickened, warmed and expanded by the grace of God. Unless they were systematic in their course of study, he had little expectation they would do any thing well, or to much purpose. He would recommend it to them to read, contemplate, and write upon subjects, leaving it to their discretion how to divide their time; but he took special care that they pursued a course corresponding to the *order* of natural and revealed religion. In the commencement of their studies, he endeavored to learn the peculiar features of their minds, and generally, the extent of their literary acquisitions, together with the precise object they had in view in the study of divinity, that he might form a judgment as to

the propriety of encouraging them. It was then his custom to furnish them with a series of questions, embracing the different subjects of theology, requiring them to examine each one in the order, directing to suitable books from his library, which was judiciously selected, and for the most part sufficiently large for their accommodation. Their minds being thus supplied with materials obtained by reading and reflection, he required them to arrange their thoughts in written dissertations, and read to him. These, as the results of their investigations, he would hear with the accurate discrimination of a teacher, and with the affectionate solicitude of a parent, criticising but with great candor upon the style, the arrangement of thought, and the sentiments. If there was sophistry in the argument, he would detect it, if it was irrelevant he would expose it, and faithfully point out such other defects as he discovered, approving, at the same time, of that which was sound and appropriate, thus restraining a tendency to arrogance and self-complacency, while, at the same time, he cautiously forbore saying whatever was calculated to perplex or dishearten. In these exercises, which were ordinarily at such times as not to interfere with the regular hours for study assigned to himself or the students, he endeavored to solve their questions, meet objections, and frequently introduce new trains of thought, and often close the subject with a short, serious application, or by proposing some question to the pupils, relating to their own religious experience, which served to make an abiding impression of the importance of cultivating spirituality of mind, while exercising their faculties upon doctrinal and metaphysical truths.

"While Dr. Hyde encouraged extensive reading, he urged upon his pupils a thorough study of the holy scriptures, that their faith might not stand in the wisdom of men, but in the power of God. He let them understand

that a superficial acquaintance with the oracles of God, would never suffice for preachers of the gospel. With the affectionate concern of a parent, he watched the deportment of his pupils, and apprised them of whatever was calculated to dishonor religion, or impair their usefulness. He had, in my opinion, a very happy faculty of eliciting the talents and the best thoughts of those under his care, and would so guide those of ordinary capacities, that they would often attain to great usefulness. The friendly counsels which he was accustomed to give, pertaining to the work of preaching the gospel, and the duties of the pastor, connected with his own model, were of great use to those preparing for the ministry. They regarded him, as well they might, as a father, in whose consistent piety, practical wisdom, and sincere friendship, they might have the highest confidence. And having 'fully known his doctrine, manner of life, faith, and patience,' it is believed they have seldom departed from the things which they learned.

"Respecting Dr. Hyde as a parent and head of a family, I would make the following remarks, the correctness of which will not be disputed by any one who has been an inmate of his dwelling. There was a dignity and a gravity, associated with affection and a mildness of deportment, which convinced all around him that he aimed at their best good, and which never failed to secure respect. After long acquaintance, I can say that he possessed unusual equanimity, that I never knew him agitated, or ruffled in his feelings, and that he was always ready, unless occupied with higher matters, to attend to the different affairs of his household. He possessed the rare talent of adapting his instructions to his children in the different periods from early childhood to mature age, mingling such remarks, anecdotes, and scriptural incidents, as served to gain their attention, and lead to habits of reading and

proper reflection. He seldom resorted to corporeal punishment, but counseled, reasoned, and rebuked, 'always showing the good and right way,' and his children were willingly obedient. There was in his house a delightful specimen of parental authority and filial subordination. Always frugal of time himself, he taught his children and domestics to improve it for a valuable purpose, by which they were enabled to perform their respective tasks with ease, and at a proper time. The harmonious movements of his family, under his superintendence, were very noticeable. Regarding his children as intellectual and accountable beings, his great aim was to educate them for usefulness; to fit them for the service of Christ. Believing that the 'mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them;' he strove to imbue his children's minds with the great principles of religion, and thus to fortify them against the errors in opinion and practice, to which they might be exposed, placing his sole dependence upon the grace of God for their salvation. The simplicity and fervor of his prayers, bespoke not only his solicitude for their eternal well-being, but the strong hold he had upon the promises of God's everlasting covenant. The performance of the morning and evening devotions in the family, were such as always struck the Christian visitor with peculiar delight. They were commenced by the reading of a suitable portion of scripture, in which several members took a part, then the singing of a short psalm or hymn, which was followed with a prayer, happily adapted to the circumstances of those present. A stranger, on such occasions, could not but feel that it is a solemn duty and high privilege to address God; that it is a 'good thing to give

thanks and to sing praises unto his name, to show forth his loving kindness in the morning, and his faithfulness every night.' In this respect, Dr. Hyde was singularly worthy of imitation. Though I have resided for a longer or shorter time in more than twenty different families, I can safely say I never knew his equal in this respect, where the management of the family, the domestic concerns, the education of the children, and the devotional exercises, were so much in accordance with the rules of Christianity. If they were ever to be useful in either of the learned professions, or in other occupations, he acted upon the belief that there must be a suitable training in early life. If there was any fault in his manner, it probably consisted in a little want of ease and affability. The impression was sometimes made upon strangers, that he was rather precise and formal. This, however, would be almost removed on becoming acquainted with the uprightness and simplicity of his heart. For, aware of his moral responsibility, he always meant to be faithful—to speak the simple verity, and to vindicate the truth, without being moved by the opinions or customs of others. But so far as that trait of character existed, and perhaps it did in some degree, it was partly natural, and more especially consequent upon that fear of God, and deep impression of his obligation to God, and those about him, which was a predominating principle through his whole ministerial life. For a faithful minister of Christ, is one that 'ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?') From families thus regulated, thus instructed, the church has been greatly supplied with active members; a seed that should be counted to the Lord for a generation. 'The curse of the Lord is in the house of the wicked, but

he blesseth the habitation of the just.' Happy for our land did each united house,

> 'Morning and night, present its vows,
> If servants there, and rising race,
> Were taught the precepts of God's grace.'

"A few remarks upon one other topic, will close this letter. I refer to Dr. Hyde's mode of conducting certain extra religious exercises. As subordinate to the great ends of pulpit instruction, he was accustomed, I believe, through the whole of his ministry, to attend religious meetings more or less during the week, in different parts of the town, according to the wants and circumstances of his people. These were conducted, sometimes in the way of a regular lecture; sometimes by reading a short essay or sermon from some evangelical writer, with the addition of his own remarks; and, frequently, in the form of a conference, in the following manner. Some one present, as liberty was given, would propose a passage of scripture for consideration. Dr. H. would then call upon several male members, especially senior brethren, to offer their thoughts upon it in order; after which, he would give his own views, together with a summary of what had been said by the others. These meetings were highly instructive—served to give his people a relish for the scriptures, and a correct view of the doctrines contained in them, and thus proved, unquestionably, a happy means, among others, of those blessed revivals, which were enjoyed under his ministry. He always labored to instruct his people in the truth, fully convinced that those pious resolutions and frames of feeling which were not based upon a correct understanding of divine truth, would be of short duration. In the latter years of his ministry, especially a few months before his death, these extra meetings were greatly multiplied. For a considerable

time, he undertook to attend one every evening in the week. This, I am well aware, (having had an interview with him, at his own house, about two months before his death,) he deemed necessary; especially as an excitement of a somewhat novel character, and upon which, different opinions existed among professing Christians, as to the ultimate benefits to the cause of religion, prevailed in the place, as well as other towns in the county. But it is very much to be doubted, whether he did not, in this thing, transcend the limits of duty, especially at his advanced age. These unremitted exertions, together with his inordinate pressure of mind in relation to the state of his flock, as he expressed to me at the time, were, probably, a means of weakening his strength, and shortening his course on earth. It is certainly very questionable, whether a minister, even in sound health, seeking the best good of the church, ought to yield to the inclinations of a portion of his people for extra meetings, when these become excessive, and leave little or no time for retirement and sober reflection. In view of present and future consequences, he, at such times, needs peculiarly that wisdom which is from above.

"I may say of Dr. H., as was said of Leighton, 'with a mind richly furnished with knowledge, he seems to have been ambitious only of being useful—of writing, conversing, and preaching, in such a manner as to be understood by the plainest minds, and to do them the most good. Hence in his writings, there was little of the *philosophy* of religion. Writing for common minds, he was content with the facts and duties of the gospel. These he turned to the best account. His object was to make stable, active Christians; to set men to doing the will of God; to make men better, by leading them to imbibe more of the sweet, beneficent, fruitful piety, the want of which among men, he so feelingly deplored.'

His work is done, and he has gone to give up his account, I fully believe, with the joy of those, who have been instrumental, through grace, of turning many to righteousness. Few of Christ's servants, I apprehend, could repeat the words of the apostle more appropriately—'I have not run in vain, neither labored in vain.'

"I am, dear sir, yours affectionately,

"FRANCIS L. ROBBINS."

In his interviews with his brethren in the ministry, the subject of this memoir exerted an influence of a very healthful character. His house was a home for ministers. In all the ecclesiastical meetings he took a lively interest, and was always ready to perform his part to render them instructive in the great concerns of personal holiness, and efficient organs of good to the interests of Zion. While he was far from encouraging any thing bordering upon levity on the one hand, he was equally removed from any thing like gloom, or suppressing Christian cheerfulness, on the other. For the last twenty years, scarcely an ecclesiastical council was convened in the county, of which he was not a member; and so well balanced was his mind, that his judgment always had weight. That order of the churches which has rendered Berkshire county one of the most lovely heritages on earth, and most efficient in promoting the interests of Christ's kingdom, was very dear to his heart.

In all the benevolent institutions of the age, he was a most cordial coadjutor. They formed topics for his conversation; they were often introduced in his sermons, and had a large proportion of petitions and praises in his devotional exercises, and his co-operation in all ways in which they could be aided.

For more than thirty years, Dr. Hyde was associated with the friends, patrons, and trustees of Williams college.

The punctuality, fidelity and ability, with which he discharged his duties in relation to that institution, his efficient counsels during all the trials with which it has had to struggle, and his so identifying himself with all its interests, point him out as one of its most munificent benefactors. The man is not living, to whom it owes so much. He was its tried friend.

A brother in the ministry, and during most of the years of which he speaks his fellow-laborer in promoting the interests of the college, writes as follows.

"Dr. Hyde was a member of the corporation of Williams college thirty-one years, and held the office of vice president from 1812, to the time of his death. He was chairman of the prudential committee of the board, twenty-three years. In all these relations to the college, he discharged the duties that devolved upon him to the entire approbation both of the students and of the trustees. He never failed to attend on all the meetings appointed by the committee or trustees, unless necessarily prevented. Whenever he took part in the public examination of the students, he manifested a discriminating mind, and a thorough acquaintance with the elementary principles of the science to which his questions related. He was a patron of the college from the time of its organization. Its interests lay near his heart, and in measures to promote them, he was uniformly active and zealous. In seasons of its depression, and of perplexity in its affairs, the part which he bore in the discussions of the board, was always marked with candor, dignity, and wisdom. His presence always forbade the rude approach of impertinence. His fervent piety, and of course, his scrupulous regard to duty, gave character to all his transactions of business in relation to the college. He was doubtless the most efficient man in the management of its concerns,

and has probably done more to promote its prosperity, than any other man."

"At a meeting of the president and trustees of Williams college, on the 20th day of August, A. D. 1834, the following resolutions were adopted:

"Whereas it has pleased God in his providence to remove, by death, the Rev. Dr. Alvan Hyde, who was for many years an important and useful member of the board of trustees, and vice president of Williams college, therefore,

"Resolved, That the secretary make known to the bereaved widow and family of Dr. Hyde, the tender sympathies of the members of this board with them in their deep affliction, occasioned by his death.

"Resolved, That we will cherish a grateful remembrance of the many virtues manifested by the deceased in the various relations of life which he sustained, especially of the long and laborious services which he performed, in promoting the best interests of this college.

"Resolved, That this testimony of the sincere veneration which is felt by the members of this board for the character of Dr. Hyde, as a man, a Christian, a minister of the gospel, a uniform patron of Williams college, and an ardent and active friend of the benevolent institutions of the present day, which are designed to ameliorate the character and condition of man, be placed on the records of this college.

"DANIEL N. DEWEY, *Secretary*."

CHAPTER XII.

REVIVALS UNDER HIS MINISTRY.

A BIOGRAPHICAL sketch of Dr. Hyde would be essentially defective, without a chapter on revivals. And though near the close of his life, he prepared a succinct account of the seasons of refreshing from the presence of the Lord, which occurred under his ministry, together with the measures which he pursued to promote them; still it may not be out of place here, to say some things respecting his labors and his views on this subject, which he did not himself say. He loved revivals. He prayed for special divine influence, and when any indications appeared that his prayer was answered, there was a pure and elevated delight in the performance of the increased labors which devolved on him at such a time. There seemed to be an illustration of the text, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." He pursued a course of labor in such seasons month after month and year after year, for some of these periods were thus prolonged, with increasing delight. He did not run himself out of breath, but his course was one of constant, efficient, skilfully directed effort, as he was able to bear it, enduring to the

end. The secret of this was, his love for revivals. He saw in them the grace of God, and was glad.

It is worthy of inquiry, whether some light is not yet to break forth respecting the best measures to be adopted for promoting revivals, so far as human instrumentality is concerned, by historical investigation. Does not the history of the church in Lee, for forty years, show, that a course may be pursued which will allow truth to have its appropriate hold upon the conscience, that moral obligation may be successfully pressed and there be no painful reaction, endangering the permanency of the ministry, the peace of the church, and the welfare of souls? Has there not been in some places machinery used, which quickly wears itself out, and renders the same mode of operation entirely inefficacious with the same generation? Are there not places which have been burnt over, where no green thing survives, and moral desolation becomes visible, and this so strongly marked as a consequence of the measures adopted, as to put it beyond all dispute, that these human imperfections marred the work of God and grieved away the Holy Spirit? Those revivals, or rather excitements, where error is preached, and measures are adopted, accordant, neither with scripture nor the laws of the human mind, must be short lived, and followed with incalculable evils. They not only bring real religion into discredit, but they pervert the moral sensibilities, and render the condition of those whose misfortune it has been to be within their influence, more hopeless than that of those who were never excited in any degree.

The subject of this memoir was aware of this, and was deeply impressed with the importance of avoiding, as much as possible, all measures which were calculated to render religious feeling fitful, irregular, and of course transient. It seemed to be a settled principle in his mind,

that the kingdom of Christ would certainly rise by means which God has himself instituted and which primitive Christians began to employ, that it is a kingdom which cannot be moved, and he earnestly implored and diligently cultivated grace whereby he might serve God acceptably with reverence and godly fear. His mind never seemed to lose its balance in times of the most powerful religious impression among his people, but then the common duties were performed with a sweeter relish, and what was more characteristic of him still, the more powerful the operations of God's Spirit, the more wisdom he seemed to discover in the plainest truths and duties in the Bible. Here, unquestionably, is the cause of most irregularities in revivals, and one of the principal reasons why they are of so short continuance. The minds of Christians and ministers are thrown into a paroxysm, which is not only unnatural, but peculiarly unfavorable to the performance of the quiet duties upon which God sets a great value.

One of whom the world was not worthy said, 'I think that the management of a revival is a very difficult thing. It is, I believe, a subject as yet but very imperfectly understood. At least, I know but very little about it.' Another, to whom the churches are under great obligations, and have reason to glorify God in him, has, in one of the happiest efforts of his pen, after briefly but vividly portraying some of the dangers of our country, directed to the 'only source of hope, God, and the interposition of his Holy Spirit in great and general revivals of religion to reform the hearts of this people and make the nation good and happy,' shown most conclusively, that 'force, and the cultivation of the intellect, and orthodox creeds, and a faithful ministry, and evangelical churches, and the best church organization, are all utterly impotent in affording us any protection as a nation. We must look to the

grace of God in revivals. Every other hope must terminate in disappointment and despair.'

That there will be revivals more pure, more lasting, of more frequency and of wider extent than have ever yet been witnessed, every believer in God's word is confident. There can be no disappointment in this, for the mouth of the Lord hath spoken it.

That the minister whose labors, in a series of revivals among his people, are in this chapter detailed by himself, was more honored than his brethren, he never for a moment supposed. He felt his great deficiencies, he mourned over them, he took a low place before God, on account of them, and was ready, as we have seen in his letters and his diary, to bear testimony against himself for his inexcusable delinquencies, but the Lord was pleased to crown his labors with more than ordinary success. Truth as exhibited by him, was approved of God, and through the operations of the Holy Spirit, found its way to the consciences of men, and the means he used were of a healthful character, they did not lose their interest, but were efficacious to an extent scarcely known in the most favored sections of New England.

The following letter to Rev. Dr. Sprague, contains a connected view of the revivals under his ministry, and the means by which they were promoted.

"*Lee, March* 22, 1832.

"Dear Brother,

"In compliance with your particular request, I now commence a concise narrative of the work of God's Holy Spirit, in reviving religion, at several periods, among the people of my pastoral charge. Conscious of the many defects which have been attached to my ministry, I engage in this service with diffidence, and yet I humbly hope, with a sincere desire that the great Head of the

church may thereby be glorified. What I shall communicate, will be a simple and unvarnished statement of facts, which my own eyes have seen and my own ears have heard, taken from minutes which I made, at the time they occurred. These facts will develope the astonishing mercy of God to a guilty people, and to the unworthy instrument, who has stood for so many years as their spiritual teacher and guide. It will be seen, as I proceed in the narrative, what doctrines were preached, and what means and measures were adopted, both before these revivals commenced, and while they were in progress.

"The first season of 'refreshing from the presence of the Lord,' which this people enjoyed, commenced in June 1792, a few days after the event of my ordination. There was, at this time, no religious excitement in this region of country, nor had I knowledge of there being a special work of God's grace in any part of the land. The church here was small and feeble, having only twenty-one male members belonging to it. It was, however, a little praying band, and they were often together, like the primitive Christians, continuing with one accord in prayer. Immediately on being stationed here, as a watchman, I instituted a weekly religious conference, to be holden on each Wednesday, and, in succession, at the various schoolhouses in the town. These were well attended in every district, and furnished me with favorable opportunities to instruct the people, and to present the truths of the gospel to the old and young in the most plain and familiar manner. This weekly meeting has been sustained to the present time, without losing any of its interest; and when I have been at home, has carried me around the town, as regularly as the weeks have returned.

"With a view to form a still more particular acquaintance with the people committed to my charge, I early began to make family visits in different sections of the

town. These visits, of which I made a number in the course of a week, were improved wholly in conversing on the great subject of religion, and in obtaining, with as much correctness as I could, a knowledge of their spiritual state, that my instructions on the Sabbath, and at the weekly meetings, might be better adapted to their case. This people had been for nine years without a pastor, and were unhappily divided in their religious opinions. Some were Calvinists, and favored the church, but the largest proportion were Arminians. And as they had been in the habit of maintaining warm disputes with each other on the doctrines of the Bible, I calculated on having to encounter many trials. Contrary to my expectations, I found, on my first visits, many persons of different ages, under serious and very deep impressions, each one supposing his own burdens and distresses of mind, on account of his sins, to be singular, not having the least knowledge that any others were awakened. It was evident, that the Lord had come into the midst of us in the greatness of his power, producing here and there, and among the young and old, deep conviction of sin, and yet it was a still small voice. A marvellous work was begun, and it bore the most decisive marks of being God's work. So great was the excitement, though not yet known abroad, that into whatever section of the town I now went, the people in that immediate neighborhood, would leave their worldly employments, at any hour of the day, and soon fill a large room. Before I was aware, and without any previous appointment, I found myself, on these occasions, in the midst of a solemn and anxious assembly. Many were in tears, and bowed down under the weight of their sins, and some began to rejoice in hope. These seasons were spent in prayer and exhortation, and in conversing with the anxious, and with such as had found relief, by submitting themselves to God, adapting my instruction to

their respective cases. This was done in the hearing of all who were present. Being then a youth, who had seen but twenty-four years, and inexperienced, I felt weak indeed; and was often ready to sink under this vast weight of responsibility. But the Lord carried me along from one interesting scene to another. I was governed, in my movements, by what appeared to me to be the exigencies of the people.

"As yet there had been no public religious meeting, excepting on the Sabbath. A weekly lecture, at the meeting-house, was now appointed, to be on Thursday; and though it was in the most busy season of the year, the house was filled. This lecture was continued for more than six months, without any abatement of attention; in sustaining which, I was aided by neighboring ministers, and by numbers from a distance, who came to witness this display of sovereign grace. The former disputes of the people, respecting religious sentiments, in a great measure subsided, their consciences seeming to testify in favor of the truth. The work spread into every part of the town, and what was worthy of special notice, it was entirely confined within the limits of the town, excepting in the case of a few families, which usually attended public worship with us, from the borders of the adjacent towns. Especially powerful was the work among those, who had taken their stand in opposition to the small church, and the distinguishing doctrines of grace. Many of this class were convinced, that they had always lived in error and darkness, and in a state of total alienation from God. They were compelled, notwithstanding their former hatred of the prominent truths of the gospel, to make the interesting inquiry, What shall we do to be saved?

"The truths which I exhibited in my public discourses, and in the many meetings between the Sabbaths, were in

substance the following:—the holiness and immutability of God; the purity and perfection of his law; the entire depravity of the heart, consisting in voluntary opposition to God and holiness; the fullness and all-sufficiency of the atonement made by Christ; the freeness of the offer of pardon, made to all, on condition of repentance; the necessity of a change of heart, by the Holy Spirit, arising from the deep-rooted depravity of men, which no created arm could remove; the utter inexcusableness of sinners, in rejecting the kind overtures of mercy, as they acted freely and voluntarily in doing it; and the duty and reasonableness of immediate submission to God. These are some of the truths, which God appeared to own and bless, and which, through the agency of the Spirit, were made 'quick and powerful, and sharper than any two-edged sword.'

"All our religious meetings were very much thronged, and yet were never noisy or irregular, nor continued to a late hour. They were characterized with a stillness and solemnity, which, I believe, have rarely been witnessed. The converts appeared to renounce all dependence on their own doings, feeling themselves entirely destitute of righteousness, and that all their hope of salvation was in the mere mercy of God in Christ, to whom they were willing to be *eternal debtors*. To the praise of sovereign grace, I may add, that the work continued, with great regularity and little abatement, nearly eighteen months. In this time, as appears from the records of the church, one hundred and ten persons, of different ages, united themselves unto the Lord and his covenant people. All these were examined in the presence of the church, and were received, on the ground of their professing to have experienced a change of heart, and to have passed from death unto life. They appeared to exhibit the fruits of the Spirit, and to exemplify the religion of Jesus in their

subsequent lives. The instances of apostacy have been but few. Many of them have finished their course, and entered into the joy of their Lord. They gave evidence of enduring to the end, and of departing this life in the triumphs of faith. Others remain to this day, 'burning and shining lights' in the church, some in this town, and some in the new settlements.

"This revival of religion produced a surprising change in the religious sentiments and feelings of the people, and in the general aspect of the town. It effected a happy union; a union, which to an unusual extent, has continued to the present time. After the shower of grace had passed over, divine influences were not altogether withholden, nor did the people lose their relish for religious meetings. Insulated conversions to the cross and standard of the Redeemer, strongly marked as being genuine, frequently occurred. In the six following years, forty-two were added to the church, including some, who came from other churches.

"In the year 1800, we were again favored with special tokens of God's presence, in a work of the Holy Spirit. This display of sovereign grace was witnessed, soon after I commenced a weekly religious conference, with particular reference to the young people; and it was noticed, that the subjects of the work were confined almost wholly to those who attended this conference. As in the former revival, I explained and enforced the doctrines of the gospel, showing the youth, who flocked together in great numbers, that sinners had brought ruin upon themselves, and were awfully guilty and justly condemned, and that all their hope of salvation was in a crucified Saviour. Prayer and praise accompanied this instruction. No attempts were made to produce an excitement, only in view of the plain truths of the gospel. The great body of the people, as they did not attend on these means, were not

affected, and solemnized, as they were in the first revival; but the convictions of the awakened were clear, rational, and pungent, and those who received comfort, appeared understandingly to embrace the soul-humbling doctrines of the cross, and to be renewed in the temper of their minds. This revival occasioned an accession to the church of twenty-one persons, the most of whom were between the ages of sixteen and twenty-four.

"A few years now passed, in which we had no revival; but many of our religious meetings were continued, and well attended, nor were we without evidence of the bestowment of God's special mercy, in rescuing sinners from deserved wrath. In this time twenty-nine persons, including a few who brought letters, were added to the church.

"In September, 1806, the Lord graciously visited us again. This season of the outpourings of his Spirit followed the death of a youth, a respectable and promising young man, who had been for several years a constant attendant on the conferences of young people, and had acquired an uncommonly good understanding of the doctrines of Christianity. His death, which took place when at a distance from home, was unexpected; and his appearance, in the last days of his life, was peculiarly calculated to arouse the attention of his youthful companions. It pleased a sovereign God to accompany this providence by the influences of the Holy Spirit. The effect was immediately visible and remarkable. On the Sabbath succeeding the arrival of the afflictive intelligence, I preached to a crowded assembly from Heb. xi. 4. 'He being dead, yet speaketh.' It was indeed a memorable Sabbath to many of this people. That divine influences were shed down upon us, that day, none could doubt. The solemn stillness and the flowing tears from many eyes evinced the presence of the Holy Spirit. More than

twenty persons, who soon after exhibited evidence of having bowed in humble submission at the feet of Jesus, dated the commencement of their serious impressions, at that time. This work, in its progress, resembled a plentiful shower from a small cloud. It was powerful and refreshing indeed in one part of the town, affecting more or less in almost every family, before any deep impressions were noticed in other parts of the town. Eventually the work spread in some measure; but the most of the shower was apparently received, where divine influences first began to fall. The season was precious, and was continued to us about a year. Our meetings were the same as before, and they were characterized with the same stillness and solemnity. Many new family altars were erected, and many were embraced as the disciples of Jesus, who had practically set him at nought. During this revival, and soon after it, seventy-one persons were received to the communion of the church.

"The six following years were years of coldness and spiritual dearth in the church, and of uncommon stupidity among the people. During this time twenty-two only were gathered into the church. We seemed to be ripening fast for the judgments of God.

"It is proper, in this place, to mention what might have been introduced before, that the church, males and females, were frequently called together for the express purpose of uniting in prayer, whether we were favored with special divine influences or not. Many such meetings have been attended, in the course of every year of my ministry. On these occasions, the church have been by themselves, confessing their sins, and imploring God to build up Zion. I have always been present, and the brethren, as they have been called upon by the pastor, have readily taken an active part, and led in these solemn devotions. These meetings have been very precious, and

when closed, I have often heard the members say, 'It is good to be here.' They have been the means of keeping religion alive in the church, and of promoting brotherly love and union. We have also been in the practice of observing whole days of fasting and prayer in the church, giving opportunity to any of the people, who were disposed, to attend with us. Great numbers have usually attended on these occasions, beside the members of the church, and God has appeared to bless these efforts. Many have acknowledged, that they felt their first convictions of sin at these meetings.

"In 1813, soon after a distressing and mortal sickness, which, in a short time, swept off many of the inhabitants, God returned to us again in mercy. His special presence, in the gift of the Holy Spirit, was manifestly with us until some time in the year following. We enjoyed another little harvest of souls. The same weekly meetings, in which prayer was a principal exercise, were continued, and the same course of instruction was pursued. As fruits of this work of the Lord, twenty persons were added to the church.

"During the next seven years, though we were not favored with such tokens of mercy as might be denominated a revival, (for stupidity greatly prevailed,) yet there were many insulated cases of awakening and hopeful conversion. Our meetings, on the Lord's day, continued to be full, and all other meetings were attended with interest. In this time seventy-six persons were received into the church, fifty-two from the world, and twenty-four by letter.

"In the summer of 1821, there was an evident increase of solemnity in the church and congregation, and some individuals were known to be anxious for their souls. This appearance continued for several weeks, under the same means of grace, which the people had long enjoyed,

but none were found who rejoiced in hope. The church often assembled together for prayer, and in the month of August, we observed a day of fasting and prayer. The meeting-house was well filled, and deep solemnity pervaded the congregation. The hearts of many seemed to 'burn within them,' and there were increasing indications from the rising cloud 'of abundance of rain.' We began to hear from one and another a new language—the language of submission to God.

"At this interesting crisis, the Rev. Asahel Nettleton spent a few days with us. He preached five sermons to overflowing assemblies, and his labors were remarkably blessed. The Spirit of God came down upon us, 'like a rushing mighty wind.' Conversions were frequent, sometimes several in a day, and the change in the feelings and views of the subjects was wonderful. At the suggestion of Mr. Nettleton, I now instituted what are called *inquiring meetings*. More than a hundred persons attended the first. These meetings, as I found them to be convenient, were continued through this revival; and I have ever since made use of them, as occasion required, sometimes weekly, for many months in succession. The church have always been requested to assemble for prayer, in the upper room of a large school-house, in which the inquiring meetings have been attended. While the church have been engaged in prayer, a sufficient number of the brethren have been with the pastor to converse, in a low voice, with every individual in the inquiring room, giving opportunity for each one to make known the state of his feelings. This has been followed by instructions addressed to them all, and adapted to their cases, and by prayer. The ruined and helpless state of sinners, the exceeding wickedness of their hearts, and the awful consequences of neglecting the great salvation, have been explicitly stated on these occasions, and pressed on the minds of the in-

quirers. They have not been directed to take any steps preparatory to their accepting of Christ, but being acquainted with the nature and terms of the gospel, repentance toward God, and faith in Him 'who came to seek and to save that which was lost,' have been enjoined upon them, as their immediate duty and only safe course. No language can describe the deep feeling, which has been manifested at some of these meetings.

"The work of the Holy Spirit in 1821, was continued to us until the close of the year. Many young heads of families, and others in the midst of life, were among the happy subjects. The church received an accession of eighty-six persons as fruits of this revival.

"Between this revival, and that which took place in 1827, the church received only twenty-four, and nearly half of these were recommended to us from sister churches. The seasons of prayer in the church were frequent, and occasionally whole days of fasting and prayer, which all the people were invited to attend, were observed. The church also, by a large committee, selected from their body, visited every family in the town, and conversed with parents and children and domestics on the concerns of their souls, and their prospects for eternity, closing their interviews with prayer. This has been repeatedly done, within the last ten years, and sometimes the whole has been accomplished in one day. The people have been publicly notified, on the Sabbath, of the particular day on which these visits were to be made, and the brethren appointed for this labor of love have had their respective districts assigned them. These have been solemn days, pre-eminently days of prayer in every part of the town, and profitable both to the brethren who made the visits, and to the people who received them.

"On the Sabbath preceding the first day of the year 1827, I invited the people, as had been our practice, to as-

semble, at the rising of the sun, in the sanctuary, for the purpose of prayer and praise to that God, who had been our preserver, and on whom we were dependent for all our blessings. Several hundreds convened, at that early hour, and some came from a distance of two and three miles. An uncommon interest was evidently felt in the meeting. Another display of the all-conquering grace of God commenced, which was extensive and very powerful. This work of the Holy Spirit continued through the winter and spring. Many stubborn hearts were bowed, and not a few of the subjects were from that class of people, who appeared to be far from righteousness. In the course of a few months, it was found that thirty new domestic altars were erected, and many of them near the house of God, and erected by a number of our active, business men. As the fruits of this revival, one hundred and twenty-five were added to the church.

"During the next four years, we received fourteen into the church, the most of whom were from the world.

"In the year 1831, which was a year memorable for the effusions of the Spirit, in almost every part of our land, this people were not passed by. In the forepart of this year, it pleased God again to arrest the attention of many. For a number of months, the excitement was very great, and our meetings were frequent, crowded, and solemn. Some instances of conversion early occurred, which were more striking than any we had ever witnessed. The almighty and sovereign power of God was remarkably displayed, evincing the truth of his own declaration, 'I will have mercy on whom I will have mercy.' This revival was followed by an accession to the church of forty-four persons.

"The whole number received into the church, during my ministry, is six hundred and seventy-four. None of these have presented themselves for examination, under

two and three months after they began to cherish a hope of having passed from death unto life, and many have chosen to wait longer. Whenever we have been favored with a season of the outpourings of the Spirit, meetings have been appointed with particular reference to the young converts, at which they have been freely conversed with, respecting the ground and reason of their hope, and they have had opportunity to test their characters, by having the great truths of the gospel presented clearly to their view. They have been warned of the danger of being deceived. The confession of faith has also been read and explained to them, and their full assent to it has been obtained, before they offered themselves to the church.

"In all the revivals, of which I have given a brief account, it has been evident, that *God* and not *man* has selected the subjects of renewing grace; yet a large proportion have been taken from religious families. In some instances, heads of families, with their children and children's children, sit together at the table of the Lord.

"I would here remark, that several prayer meetings have been sustained in this town wholly by the female members of the church, and I have had no doubts of their utility. They have been the means of quickening those who have attended them. What rich blessings these prayers may have drawn down upon us, will be known in the great day which is approaching. But while I have rejoiced, in knowing such meetings were holden, I have never countenanced the praying of women, in promiscuous assemblies, whether great or small, from a full conviction, that the practice is contrary to the spirit of God's word. Neither have I seen it to be proper, even in seasons of the greatest excitement, to call upon impenitent sinners, either in our public meetings, or in the inquiring room, to manifest their determination to seek religion, or to give *any pledge* that they would do it. This would be

inconsistent with the views I entertain of the depravity of the heart. It would be a departure from the practice of Christ and his apostles. In *their* preaching, they inculcated repentance and submission to God, as the *immediate duty* of sinners.

"Though all, who have been received into this church, have not appeared equally well, as being *devoted* and *established Christians*, yet, generally speaking, they have exhibited evidence, in their walk, of a moral change, and of being on the Lord's side. We have had frequent calls for the exercise of Christian discipline. Some of the members have been led publicly to confess their faults, from a consciousness of their having brought reproach on the precious cause of Christ, and some, refusing to be reclaimed, have been cut off from our communion. The number of the latter is small.

"In conclusion, I will say, and I feel a pleasure in saying it, that the church have manifested a commendable zeal and liberality in supporting the various charitable institutions of the day, and in promoting the cause of temperance, which, for a few years past, has been regarded as a subject of the deepest interest to the cause of the Redeemer, and to our country.

"My only apology for the length of this letter is, that I have taken a survey of the labors and events of forty years.

"From, Rev. sir, your brother in Christ,

"ALVAN HYDE.

"Rev. William B. Sprague, D. D."

CHAPTER XIII.

BRIEF NOTICE OF HIS PUBLISHED WRITINGS.

A FEW words ought to be said of the literary character of him whose diary and letters compose this volume. He early in life aimed at entire accuracy in all his written performances. In the preparation of his writings for the press, not an error has been discovered in the spelling, or pointing, of any of his manuscripts. Even those letters which were written in the greatest haste, were legible as the fairest print, and accurately pointed. His sermons are generally fully written, and with the same evidence of painstaking. There are higher merits than these. They are pure Saxon English. His choice and arrangement of words to express clearly and distinctly his ideas, was unusually felicitous. An intelligent layman, who often heard him preach, once remarked, that a word left out of his sermon would be as much missed and as readily detected, as the absence of a brick from its place in the building. He wrote much. His published works are numerous, and afford proof of great industry and perseverance in his researches. It seems, from looking over the dates of his literary labors, that he must have had continually before his mind some article which he was preparing for the public. Though there is not great

variety in his style, and no indication that he ever aimed at the highest kind of literary composition, there is still proof of much versatility, and what is far more delightful to contemplate, a constant effort to do good. Very soon after his settlement in the ministry, notwithstanding his pressing duties as a pastor, he prepared a variety of essays for the Theological Magazine, published at New York. When that work was discontinued, he commenced with the first volume of the Connecticut Evangelical Magazine, and was a contributor during its continuance. When the Panoplist became the important vehicle of religious communications to the public, he contributed to its pages many valuable articles. The Christian Spectator, during the first eight years of its publication, was occasionally enriched by the productions of his pen. He wrote also for the Boston Recorder and other weekly papers, and some of his writings appeared in the Utica Magazine. These literary labors for the various periodical works in our country, whose influence on the public mind and the kingdom of Christ he watched with prayerful solicitude, must have been a great tax upon his time and strength, though they doubtless conduced greatly to the formation of his habits of industry and accuracy. It may not be unacceptable to the reader, to have a specimen of his writing, which had the benefit of his own revision—as the letters and diary in this volume were written without the most distant thought of their ever being collected for this object. The Essay was published in 1799.

THOUGHTS ON THE NATURE OF SUBMISSION.

'Not my will, but thine be done.'

"Of this duty, as of all others, we are liable to have wrong conceptions. We may attach to it things which it

does not imply, and we may exclude from it things which are not only important, but essential to its very nature.

"1. Submission does not imply that the mind ceases to have exercises and choice. This point is clear from what our Saviour has expressed in the short sentence above quoted, which was the language and feeling of one who, in every situation, was without sin. The human mind of Christ had desires and volitions when in the exercise of submission. He spake of a desire of his own in distinction from the will of God. 'Not my will, but thine be done.' This desire existed when he prayed, and it was this which led him to offer a petition to God. Had it not been for this, his mind would not have been in a state of trial, nor would there have been any ground or call for the exercise of submission. Were we to suppose the mind ever ceases to have exercises and choice, we should take from it that which we understand by moral agency. What do we mean when we say men are moral agents? We surely mean as much as this, that they have a perception of objects, and that they choose or refuse them for themselves. Were there, in any case, to be a suspension of all choice with respect to any object or event, there would be a suspension of moral agency. If submission shut out all exercises and desires from the mind, so that the mind might be properly said to have no will or choice of its own, there would be no accountability—no foundation for praise or blame. The mind is no further accountable than it chooses for itself. It ceases to be praise or blameworthy when it ceases to have any choice of objects. We speak much of exercises of mind, and what we mean by them is a pleasedness or displeasedness with the objects in the view of the mind. We have a view of no object, truth or event whatever, towards which our minds are indifferent. Some kind of affection always accompanies every thing seen by the mind. Therefore

we are conversant with no object or event which does not do something towards forming our characters; because every one is an occasion of bringing into existence some kind of affection. Let us be where we will, and see and hear what we will, our characters are continually forming.

"If that submission which creatures owe to God imply a suspension of all volitions or choice in the mind, it excludes moral agency, and, therefore, has no virtue in it.

"2. Submission does not imply that the mind feels indifferent with respect to pain and misery.

"Our Saviour, by whom submission was exercised in perfection, did not feel indifferent with respect to the awful scene of suffering before him. If this had been the case, he would not have prayed as he did: 'Father, if thou be willing, remove this cup from me.' All natural evil, in itself considered, is undesirable. For a person to choose pain and misery for their own sakes, would be perfectly inconsistent with all ideas of rationality. It would be equally irrational for a person to feel indifferent towards pain and misery. By indifference I mean his not having any kind of choice, whether he is kept from pain or not. There can be no such thing as this; for every thing, presented to the view of the mind, is either pleasing or displeasing. It is either desired, or it is not desired. As all evil, in itself considered, is undesirable, the mind, acting rationally, will choose to avoid it, if it may be consistent with other things yet to be mentioned. If the minds of men were brought into a state of indifference, with respect to pain, all the submission they would have would be without any virtue. There would be nothing praiseworthy in it. Divest men of all choice of their own, and they would at once become as passive in bearing what is laid upon them, and as destitute of all virtue as

the grass which falls before the mower. The very ground of submission would be destroyed. He who exercises submission in sickness, does not feel indifferent with respect to the pain he endures; but views it as something in itself undesirable. He looks upon it as undesirable in proportion to its severity. He who exercises submission in viewing a child, a parent, a companion, or some near friend, in the agonies of death, does not feel indifferent with respect to the scene before him. He has his feelings, his desires, his choice, otherwise there would be no ground for submission—he would be neither praise nor blameworthy. He who gives up himself to God to be disposed of by him forever and ever, does not do it because he feels indifferent with respect to the everlasting torments of the damned, and because he has no choice whether he shall be made eternally wretched or not. The endless pains of hell are in themselves undesirable, and to all rational minds will appear so. To choose to be cast off forever, or to feel indifferent about it, would be inconsistent with all ideas of rationality. If indifference with respect to all evil were implied in submission to God, there would be no propriety in praying God to deliver us from evil. But do not the scriptures afford us examples of this among the most eminent children of God? We certainly may find many, and one which was left by the Saviour of the world, who, we may know, was without sin. In view of the awful scene of suffering before him, he prayed; 'Father, if thou be willing, remove this cup from me.' We have not only his example but his precept. When he uttered a form of prayer for his disciples, he expressly inserted in it this petition, Deliver us from evil. But this prayer could not be made if submission to God implied indifference with respect to evil.

"3. Submission does not imply, that the mind feels indifferent with respect to happiness. If a desire of happi-

ness were inconsistent with submission, it would be wrong to pray for it. But has it not been the universal practice of the pious, in every age of the world, to pray for the favor and the blessing of God? Do not the scriptures fully warrant it? If, in the exercise of submission, the mind feel indifferent towards that mercy so freely offered in the gospel; that is, has no choice whether it be made a subject of it or not, there can be no ground to pray for it. Happiness is, in itself, desirable, as much as pain is in itself undesirable. Benevolence views it as desirable. I would be understood to speak of holy happiness, that which is real, that which arises from the enjoyment of God. With respect to this, the benevolent mind cannot feel indifferent. The scriptures speak of the pious as longing and panting after it. All this is consistent with perfect submission. What virtue can there be in that submission which is accompanied with an utter indifference to happiness? What is it that such a person gives up to God? What sacrifice of his own choice does he make? To choose that our souls should be lost forever, would not be rational—to feel indifferent, whether they are saved or not, would not be rational; and, therefore, the enjoyment of God must be what the benevolent mind chooses. There is perfect submission to God in heaven; but, at the same time, the enjoyment of that place is preferred to the wretchedness of those who are cast off.

"4. Submission is the very essence of what the Saviour said in view of his sufferings on the cross. 'Not my will, but thine be done.' He had a will or choice of his own, but he made it subordinate to the will of God. Submission always implies something submitted—something which is given up. If we had nothing to give up, we should have no sacrifice to make. In this case there would be no trial, no display of virtue, no undervaluing and denying of self. The virtue of submission appears to consist in the

voluntary giving up of those objects which are dear to our hearts. The greater and more dear the objects are, in themselves considered, the greater is the submission. If we had no desires, no choice of our own, our minds would not be brought to trial, nor should we have any thing to submit. We should be as ignorant of the nature of submission, as one would be of parental affection who never had any children. Such a person cannot know the particular feelings of parents, when they are in the act of giving up their children to God to be disposed of by him forever and ever, because he has never been in their place, and the objects have never existed in his mind. The attentive reader will now see why I have urged, that in submission the mind does not cease to have desires of its own, and does not feel indifferent with respect to misery and happiness. Had our Saviour felt indifferent with respect to the sufferings before him, his mind would have had nothing to have given up, and his submission would have been without virtue. But when we consider him as viewing the cup of which he was about to drink, to be in itself inexpressibly dreadful, then we may see wherein the greatness of his submission consisted. In view of this dreadful cup, he said, 'Not my will, but thine be done.' Knowing it to be the purpose of God, he voluntarily drank it, because he set God's will above his own. Here is a perfect pattern of submission. By looking to this pattern, we find submission consists in choosing that the Lord should reign, that he should have the sole disposal of all things for time and eternity. It is subordinating our wills to the will of the Lord.

"He who exercises submission in sickness, feels that the pain he endures is a trial, and has a desire to be released from it; but his heart says to God, 'Not my will, but thine be done.' He gives up the whole affair to God, and chooses he should have the ordering. This giving

up of his own desire, is his submission—it is that which constitutes his praiseworthiness. He who exercises submission, in viewing a child, a parent, a companion, or any near friend, in the agonies of death, feels that their life would be desirable; but, his heart says to God, 'Not my will, but thine be done.' His giving up his own choice is his submission. He does not choose the death of near friends, nor feel indifferent about it, but he chooses the will of the Lord should be done. He who gives up himself, soul and body to God, to be disposed of by him forever and ever, feels that it would be desirable to avoid the endless torments of the damned, and to enter into the happiness of heaven—but, his heart says to God, 'Not my will, but thine be done.'

"All persons have an ultimate, governing desire, and when this is known, their characters may be determined. They who are under the influence of selfishness, as is the case with all the wicked, choose that their own desires should be granted. Let them be brought to the trial, and they will make a sacrifice of every thing to gratify self. Self weighs more in their minds than the happiness of all their fellow-creatures. Were the thing possible, the selfish heart would pull God from the throne, before it would give up its own happiness. This is because the ultimate desire of the heart is self-gratification. A person always subordinates every thing to his ultimate desire. Here we are presented with the real character and feelings of the wicked. With this awful character let us now contrast that of the righteous.

"The righteous have their ultimate, governing desire, as well as the wicked. And what is it? It is this—That the will of the Lord should be done. To this ultimate desire they subordinate every thing else. They who are under the influence of this principle, choose that God should reign, that he should have the sole disposal of their

very dearest objects. Let the righteous be brought to the trial, and they would make a sacrifice of every thing for the sake of the glory of God. In the exercise of benevolence, not a single thing which can be mentioned would be kept back. If, under any circumstances, and in any condition, their hearts should not say, the will of the Lord be done, their submission would be spoiled. The strongest desires of their hearts must be subordinated to the will of God. Let parents, or children, or companions, or brothers and sisters, or houses and lands, or their own lives, come into view, they are cheerfully left with the disposal of God, and made inferior to his glory. Let these objects of their affections be in what state they may, their hearts say, the will of the Lord be done. Let the everlasting torments of the damned come into view, and, at the same time, their own exposedness to them be seen, still the language of submission will be, the will of the Lord be done. Let the happiness of the redeemed in glory come into view, and though there may be a strong desire for it, yet all is submitted to the will of God. The benevolent heart says, he knows what is best, and let him reign. If it be safe to submit any thing to God, it is safe to submit every thing.

"All this will not imply that our minds are indifferent with respect to pain and misery, nor with respect to happiness and a state of favor. It implies simply what was said by our Saviour, 'Not my will, but thine be done.' On another occasion, our Saviour spake the same language: 'He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' So that the ultimate governing desire of Christians is, that the will of the

Lord be done. To this every other desire of their hearts is subordinated. This leads them to leave all their concerns with God, both for time and eternity.

"These thoughts, on this important subject, suggest some reflections.

"1. We see with what temper of heart we ought to pray. We are allowed to have desires, and to express them to God in prayer, but they all must be subordinated to his will. If we have any desires which we are unwilling to submit—unwilling to give up, we pray with rebellion in our hearts, we disgrace the God to whom we speak: We are allowed to pray for our children when they are sick; we may pray for their lives, and for the salvation of their souls, but it must be done with submission. If we are not willing God should do his pleasure with respect to their living or dying, and with respect to their future destiny, we have not a spirit of prayer. We set up our own wills above the will of the Lord. We are allowed also to ask mercy for ourselves, that God would save our souls from death, and it is an infinite favor that we may do it; but it must be done with submission to God's will. If we could not say, even in this case, 'not my will, but thine be done,' we should have rebellion in our hearts. Submission enters into the very nature and spirit of prayer: not a single petition ought to be put up without it. For the same reason that we ought to submit one thing, we ought to submit every thing. With an ultimate desire, that the will of the Lord should be done, we ought to enter our closets, approach the throne of grace in our families, and in the assemblies of the saints.

"2. We see what is meant by accepting the punishment of our iniquity. The scriptures very plainly state this to sinners, as a condition of their being pardoned. It was expressly stated to the Jews, as in Lev. xxvi. 41. Accepting the punishment of our iniquity does not imply

that we feel indifferent, whether we are punished or not. He who has been humbled, by the mighty power of God, feels that he is condemned, and justly condemned; that the law which passes the sentence is infinitely holy and good. His heart receives it as such, though it condemns him, and he would choose it should be honored and maintained, even if he were cast off forever. He feels that God's throne would be guiltless, and that he should not have a word to say, if the curse of the law should fall upon his guilty head. He acknowledges that he lies wholly at the mere mercy of God, and he is willing it should be so. His heart, once selfish, now benevolent, is prepared to say Amen, to any sentence which God shall see fit to pronounce. His ultimate desire is not that he should be saved from the curse of the law, but that God's counsel should stand, and his name be glorified. Since mercy is offered to such a guilty creature, it would be contempt of this mercy not to ask for it. But how does he ask? Not with a supreme and ultimate desire, that it should be given him, but with a greater desire that God should be glorified. Therefore, he says, in this petition, 'Not my will, but thine be done.' He acknowledges he deserves eternal destruction, when he asks for mercy, and, therefore, accepts the punishment of his iniquity, even though he says 'God be merciful to me a sinner.'

"3. We see in what the consolation of Christians consists. Their wills are swallowed up in the divine will. Here they leave all things, and here is their highest consolation. The universal government of God is the very anchor of their souls. They have desires with respect to themselves, their children, the church, and world; but with pleasure, they submit all their desires to God. Such persons, we may say, are prepared for any event, whether prosperous or adverse."

In addition to the essays in the various literary and theological works, Dr. Hyde published during his ministry nineteen sermons. These were either sermons on public occasions, or discussions of the most prominent doctrines of the Bible, which his friends solicited him to send to the press. A historical discourse which he published on the two hundredth anniversary of the Landing of the Pilgrims, contains an interesting sketch of the leading events in the ecclesiastical history of our country. The conjugal relation made happy and useful, is a sermon of great merit. His sermon on the Rechabites, contains an able plea in favor of total abstinence from the use of ardent spirits, which it would seem no parent would fail of admitting as satisfactory. An examination of his sermons will satisfy any reader, that he was a scribe well instructed—that he fed his people with knowledge.

CHAPTER XIV.

DOMESTIC CHARACTER—LETTER OF A SON.

The compiler of this book, has been encouraged to collect the materials which have been found, presenting an outline of the labors and success of him to whom they relate, by letters from several correspondents. One whose opinion the public will highly appreciate writes thus:

"I have no hesitation in expressing the opinion, that a biography of Dr. Hyde ought to be published. It is due to his memory, and due to the Christian public. I have no doubt that he was, on the whole, as perfect a model, for a parish minister, as this country has produced; and very few have approached him, in point of usefulness."

Another, who had the best opportunities for acquaintance, expresses his sentiments in these words:

"I love to think of my sainted friend, and am glad to find that you have not relinquished the thought of preparing a memoir of his life. I hope the full-length portrait of a man so excellent and so useful, may yet be

passed round to the admiring gaze, not only of partial friends—among whom I blush not to class myself—but throughout the Christian community. It must interest, and delight, and profit all who love high moral worth—to ministers it cannot fail to be specially useful.

"But the difficulty, as in all similar cases, is to furnish a good likeness. We care not so much, whether the painting be coarse or fine, in the eye of a connoisseur, but we want the features accurately delineated and strongly marked—we must have a likeness of the man we love, or it is a failure."

But when all has been said of his public, and ministerial and literary character, there will be, in the estimation of every one acquainted with him, an inexcusable deficiency—an utter want of veri-similitude, unless something more is said of him. It is his "domestic portraiture," which presents him in the most natural attitude. It was in his own family where the excellencies of this beloved man appeared most conspicuous. To every one who has been under his roof, and seen how he ruled his own house, with what light his own example shone, with what holy cheerfulness he greeted Christian friends, and made them welcome to the delights of his domestic circle, and especially with what elevated and pure happiness the father and mother and children, met at the family altar, and opened the treasures of God's word, there will be no exaggeration in saying his worth and loveliness were most conspicuous at home. There was nothing like laying aside the character of a minister or Christian in any of the hours spent in that dearest spot on earth. These seemed to become well the father at the head of his family. The morning and evening season of worship was a feasting. It was sitting together in heavenly places

in Christ Jesus. They were hours to which the members looked forward with pleasure, and they lingered to prolong the refreshment when the voice of prayer and praise had ceased. In his family there was an illustration that the Sabbath was made for man—for his comfort, his instruction—a season to gather clusters from the land of promise, and sustain the soul. In proof of this, and as presenting a more perfect and nearer view of him, the reader will be gratified in the following "testimony of a son."

"He arose as early upon the Sabbath as upon other days, and called the family as early, as if unwilling that more of its sacred hours should be spent in slumber than other days required. After the works of necessity were performed, we were all summoned to the family altar. Every one, including domestics, was furnished with a Bible; and after he had invoked the blessing of heaven upon the duties then before us, and also upon the duties of the day, some one was asked to repeat the fourth commandment—another, what were its requirements—and another, how it was to be sanctified. Each one would have some interrogatory put to him, touching the duties of holy time. He would expand the idea contained in the several answers, enforcing upon us all the strict observance of its holy hours unto the end—then he would name the book and chapter we were to read, as we always read the Bible in course, and he would commence by reading two verses himself, and then call upon the next in succession, and so on till the reading was completed. He would frequently comment as we read, explain obscure passages, and compare one passage with another, reconciling apparent contradictions. He would then call upon some one or more of the family to read the practical observations of Dr. Scott, upon the chapter which had been

read, to which he always seemed to listen with great delight.

"He was an excellent singer, and ardently fond of sacred music, and as his children were all singers, we invariably sung at morning and evening prayers, and as he often remarked, it constituted a very delightful part of family worship. He would name some psalm or hymn, with which we were all familiar, and we could generally carry three parts of a tune. We all knelt in prayer, and with the greatest simplicity and tender and affectionate earnestness, he would ask his heavenly Father to bless and sanctify each member of the family, whether present or absent—to accompany each one of us to the house of worship and to bless the truth there, and wherever it should be preached. He always frowned upon any thing like levity in any of us during the sacred hours of the Sabbath. After breakfast, and during the interval of worship at noon, he was generally by himself. But before retiring, he would request us all to read some religious book, sometimes selecting one for each of us. Often, just before the hour of public worship arrived, would he call us all together to sing before we went to the house of God, the following, or some other appropriate words;

'Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.'

After service in the afternoon, he would collect all his household, and one would be selected to read, while the others were required to listen, with a view to prevent, if possible, those wandering thoughts so common to youth. This exercise was continued till the hour arrived for evening prayers. Then we were interrogated in the

Shorter Catechism, the questions in which he would put to us from memory, without the aid of a book, and correct the least error in an answer. We were also interrogated upon the historical parts of the Bible; called upon to name the books of the Bible in their order; to repeat a hymn, and to answer such other questions as he saw fit to put to us, concerning the great duties which man owes to his Maker; then the day was closed with reading the Bible, singing, and prayer, as in the morning. And such, I may say, was the history of our family devotions every day in the week, with but little variation. He in later years adopted the 'verse system,' requiring each one to repeat a verse from scripture before reading, he himself leading the way. He never came to the family altar, as if to perform an unmeaning or irksome ceremony; but it ever seemed to him a delightful spot, a spot where he loved to linger. And I believe we were all happy in the hour of family devotion. They are delightful spots in the retrospect; and nothing, *nothing* makes such a chasm at home; nothing makes the paternal mansion appear so gloomy, as not to hear the well known accents of our much lamented father ascending in affectionate supplication at the hours of morning and evening devotion, and invoking a blessing upon the bounties of Providence at the social repast. And he was not content in supplicating the best of Heaven's blessings upon his children at family prayers alone. Often has he taken me with him in solitude, particularly when I was about to leave home, and there, upon our bended knees, has he committed me to the special care and keeping of our heavenly Father. What he has done for me in this respect, I presume he has done for the others.

"He was always social and familiar with his children, courting and receiving their confidence on all subjects. I do not now recollect ever to have been corrected by

him, nor of his correcting others. But he has often told me that he commenced early with his children, knowing that when obedience was gained, the rest was easy. He was always mild, firm, and decided; never suffering us to reason with him in order to have our own way, when he had made a requirement of us, in itself reasonable. Neither did he suffer us, when required to do a thing, to go about it murmuring. We were taught to do it cheerfully. Seldom did any of us require to be told the second time to do a thing. He never overlooked any little dissensions among us, but he always suppressed angry words, and inculcated brotherly love. We all loved, feared, and obeyed him, and we also loved each other. There was ever a dignity, propriety, and consistency of demeanor, pervading all his actions, under all circumstances, which could not fail to command our respect and reverence; which exercised a sort of charm over us, and effectually prevented the outbreakings of disobedience. He was affectionate almost beyond comparison. His solicitude for his children was intense, and when his fifth child was consigned to the silent tomb, it did seem as if his heart would break. And yet, under all his affliction, I never saw him shed a tear. He had such command over his feelings, as but few possess. He was such a father as but few possess. His loss none can tell."

Whoever had the privilege of joining with that family in their devotions, after the afflictions which have been detailed in the letters began to be opened to them, could not but learn something of the effect upon the affectionate father's heart. In some way, there were delicate allusions to what God had done, and the realities of the eternal world were brought so near; so presented before the soul; such a justification of God's ways, and such earnest

supplications for something better than life to the dear survivors; it was evident, that though God had caused grief, he had applied the balm of Gilead, and administered healing and consolation. The parents were eminently happy in each other. There was a union of influence to bless their household. The bereaved widow lives to mourn, when she thinks of herself and her children, and to bless God for the mercies mingled in her cup, and to pray that hers may yet constitute an unbroken family in heaven.

CHAPTER XV.

LAST SICKNESS AND DEATH.

THE last year of Dr. Hyde's life was a year of constant activity, and all his services were devoted to one object—it was Christ for him to live. From the last record in his diary, and from letters of a later date, it is evident he was deeply impressed with the trials awaiting aged ministers, and that alarming evils were impending over the churches. "I was never more solicitous for my people than at this time, and never saw the churches in Berkshire so threatened with an inundation of error and divisions. He met these trials as ministers should always meet every affliction which comes upon them, not in a spirit of repining, or yielding to discouragement, but by an increase of humility and prayer, and activity in appropriate labors. During the summer and fall of 1833, he exhibited as much energy in his work, as in any period of his life. For months, he attended a religious meeting each day, besides performing his usual services on the Sabbath, and visiting from house to house. In one of his letters written during the fall, he says, "This unexpected and heavy trial, referring to a scene which had opened, is such an one as the ministers and churches have needed. We have been unfaithful. In conversation with one of his most intimate

friends, one with whom he had breasted many a storm, and stood shoulder to shoulder in many a conflict, he said, "My family afflictions have never been so keen a trial, and come so near my heart, as the interruption of that harmony and order, which have contributed so much to the prosperity of the churches in Berkshire." Referring to the same trials, he says in a letter, "I am now studying to guide and feed my flock after such scenes as we have passed through."

On the 28th of November, the day of the annual thanksgiving, the pastor was with his beloved flock, and addressed them from Psalm cxviii. 1. "O give thanks unto the Lord, for he is good, and his mercy endureth forever." He spoke with his usual animation and distinctness, but observed, soon after the close of public services, that it was with more effort than usual that he had preached, and that he apprehended it might result in some injury to his health. His apprehensions were not groundless. He soon became so ill as to be confined to his house. The Sabbath following, he was so much unwell that he did not visit the house of God. On Monday he was so comfortable as to spend a part of the day in his study, and he greeted company with his accustomed cheerfulness. On Tuesday, the 3d of December, he arose as usual early, met his family at that most delightful place to him, *the domestic altar*, directed their thoughts and desires to heaven, and implored for them, and for himself, and his church, and the world, those blessings which none but Christ can bestow. Soon after this last season of devotion with his household, he became more unwell, and called in his family physician. Medicine was administered which did not have the desired effect. Still there were no symptoms which excited particular alarm. He left his room occasionally during the day, and maintained his usual serenity and cheerfulness. Some time

during the afternoon, he went to his desk in his study, took from it a will which he had previously prepared, but had not signed, handed it to his wife, requesting that it might be in readiness should it be called for. Towards the close of the day it became evident to himself that the hour of his dissolution was approaching. He informed his friends that his last sickness had come. With his characteristic equanimity and self-possession, he desired to be raised from his bed, and to be seated in his chair. He called for his will, which he signed with a full and fair hand, as he ever wrote in perfect health. He then handed it to his physician, requesting him, and the counselling physicians to witness it, adding, "Set thine house in order."

Not long after, he said to Dr. B., "Give this as my dying charge to the church. Tell them to pray much, that the Lord would send them an evangelical pastor, one who will build them up—you know what I mean by building up." Here he was deprived for a moment, either by a paroxysm of pain, or by mental feeling, of the power of utterance, and the doctor added, "You mean one who will contend earnestly for the faith once delivered to the saints." "*Yes, I do,*" he replied with emphasis. The language of the apostle was repeated in his hearing: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He replied, "I have often thought of that passage, but when I reflect how I have fought, I find I have come short in every thing, and my only refuge is sovereign grace for the chief of sinners, through the atoning blood of Christ."

About 5 o'clock on Wednesday morning he addressed his wife, saying, "We have lived happily together many years, we must now be separated. Put your trust in God."

She observed, "When I have been in affliction, I have had a counsellor and friend, to sympathize with me, but now I am to be left alone." He cheerfully repeated, "Put your trust in God. He will never leave you nor forsake you."

To his son he said, "I have made arrangements for you to live with your mother. Be kind to her. This house has been a house of prayer for forty years. Let it be a house of prayer still. You will have many calls. Let it be a house of Christian hospitality. Be a friend to Christ and his people. This is the counsel of your dying father."

He requested the doctor to read four verses from the 14th chapter of John. "Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also. And whither I go, ye know, and the way ye know." He then asked Mr. T. to kneel down and pray.

He then said, "Let those who can sing unite in singing the 146th psalm, the first stanza," and named St. Helen's as the tune.

"I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

He then said, "Dr. B., will you kneel down and pray with me once more?" These were his last words. In a few moments after the voice of prayer ceased, he fell asleep. "Blessed are the dead who die in the Lord."

CHAPTER XVI.

NOTICES OF DR. HYDE, SHOWING THE ESTIMATION IN WHICH HE WAS HELD—LETTERS OF CONDOLENCE TO THE WIDOW, FROM DRS. HUMPHREY AND PORTER.

A SKETCH has been given in the preceding pages of the life and labors of Dr. Hyde, as delineated by his own hand in his diary and letters. It has been thought by the compiler, that this would exhibit him more satisfactorily to the reader than by attempting to portray his character in any other manner. In this chapter a few of the notices of him, which were presented to the public soon after his decease, are collected, showing the estimation in which he was held by those who had the best opportunities to appreciate his worth.

In one of the journals announcing his death, are the following expressions.

"Dr. Hyde filled a large space in the public mind. He was very extensively known as the patron of literature and of the benevolent enterprises of the age, and as an ardent friend and active promoter of genuine revivals of religion. The general impression in this section of the church is, that a great man has fallen in Israel."

Another says, "This good man occupied a place so distinguished in the affections and respect of the commu-

nity, that something more is demanded from one who knew him well, than the simple annunciation of his death. He was settled in the year 1792, as a minister of the congregational church in the place where he died, and for more than forty years sustained the relation of pastor to the same people; during all which time he was literally 'the shepherd of his flock.' In a parish containing less than two thousand inhabitants, his church consisted for many years of near four hundred communicants, and during his ministry he was instrumental in admitting about seven hundred members. The strong traits of his character were, sound judgment and varied learning, undeviating rectitude, faithful devotion to the discharge of every duty, and great personal dignity, combined with a remarkable simplicity of manner, life, and conversation. To those who did not know him well, it is not easy to conceive the good he did in the world; but there are thousands who can attest it, and who will never cease to revere his name.

"He was often solicited to take charge of some of the most celebrated literary and theological institutions of that section, but nothing could ever prevail on him to separate from his people, in his own valley of the Housatonic. To them he devoted his life, under a strong sense that God had placed him there, and that it was his duty to stay by them. He was in the habit of saying, for many years before his death, when he accompanied his friends from a distance to the burial-ground of his parish—'Here is my congregation.' He has now gone himself to join that congregation, 'the great congregation of the dead.'

"In his dying moments his mind was perfectly calm and collected—He conversed, gave directions, made requests, and uttered his last adieu, with the same calmness and self-possession that always attended him on leaving home for a journey."

Another notice appeared in the following language:

"I have just returned from attending the funeral of Dr. Hyde, of Lee. The occasion was one of extraordinary interest, and probably the funeral of no other man in the county, would have called together so large an assemblage of people. His numerous parishioners were collected, and their appearance was that of dutiful and affectionate children, mourning the loss of a venerated father. The religious services were suited to the occasion. The sermon was delivered by a brother in the ministry, between whom and the deceased, a most intimate and affectionate intercourse had been kept up for forty years. When the preacher came to speak of the character of his friend, the change in his countenance gave indication of the emotions that struggled in his bosom, and it was with the utmost difficulty that he could proceed. The singing was in good taste, soft and plaintive; and the *Dying Christian* was never sung on an occasion more appropriate. Just as the benediction was pronounced, an incident occurred that was peculiarly affecting. A son of Dr. Hyde, who resides in the city of New York, arrived—entered the church—passed up the aisle, by the side of the lifeless remains of his father—and took his seat in the pew with his mother. The last time they were together, she was happy in the kindness of a husband, and he in the love of a father—now she is a widow, and he an orphan.

"Dr. Hyde was no ordinary man; but I will not undertake to give you a sketch of his character; nor will I speak of his devotedness to the ministerial office; nor of his faithfulness to the people of his charge; nor of his peculiar qualifications for examining and exciting the interest of students, in every grade of learning, from the highest class in college to the youngest class in the infant school; nor of his excellence as a theological teacher;

nor of the influence he exerted in forming and carrying forward the religious charitable institutions in this section of country, over many of which he presided; but I would just mention one trait in his character, and that is *usefulness*. I knew him well, and I can honestly say that I never was acquainted with another man, who so seldom lost sight of his obligation to be useful. In every situation in which he was placed, in every company in which he was called upon to speak or act, wherever he was, and whatever he did, the obligation to be useful, pressed upon him in all its force. And that this pressure was not felt in vain, thousands can witness. In his presence, ignorance was enlightened, error was exposed, vice was abashed, goodness was encouraged, virtue was strengthened.

"Every body expected that Dr. Hyde would die as he lived. Such was the fact. That atonement which he had so often proclaimed to others, as the only ground of hope and peace, sustained his hope, and gave peace to his departing spirit. He had been so long prominent before the public, that he was generally supposed to have passed the ordinary age of man, though he was not quite sixty-six years old."

At a meeting of the Berkshire Bible Society, the following paragraphs were embodied in the report of the Executive Committee.

"When this Society was organized, in 1817, the Hon. William Walker was elected President, and Rev. Alvan Hyde, D. D., Vice President. They were annually re-elected to their offices afterward, until the decease of Judge Walker, in the autumn of 1831. Dr. Hyde succeeded him as President, at the anniversary in 1832, and held the office at his death the last month.

"These excellent men, who contributed so much to the

formation, growth, and prosperity of this society, resembled each other in several points of their history and traits of character. Both rose to distinction by a course of becoming and virtuous conduct. They were well behaved in childhood and youth, disposed to avail themselves of the advantages for knowledge, with which, in different degrees, they were favored; they were gentlemanly in manhood, and grave and dignified as they advanced in age. They were the friends of the Lord Jesus Christ, the friends of each other, and of good men. Both exercised a very happy influence, particularly in the towns in which they lived, in the county also, in the church, and in the world. They fellowshipped the benevolent enterprises of the age, and aided them by their counsels, resources, and prayers. Their names are identified with almost every thing of a general nature in this vicinity, which has for its object the good of society. They were lovely and pleasant in their lives, and the death of the latter soon followed that of the former.

"The excellencies of Dr. Hyde, whose death is so recent, are too well known to those who compose this audience, and too justly appreciated by them; they are brought before the community in too many publications at the present time, to render many observations needful. We should, however, do violence to our feelings on this anniversary, to pass along without an affectionate and grateful notice of his worth, which by the acknowledgment of all was very great. This appeared in the various services of a long public life. The eminence to which he attained was not owing so much to the prominence of any one attribute, as to the even balancing and regular exercise of the various attributes of his mind; not to solitary splendid actions, but to the steady, consistent prosecution of that which is good. The secret of his great usefulness lay in his good sense, exact method, punctuality, and dili-

gence, sanctified by the grace of God. In the appropriate every day duties of his family and parish, his influence was the most deeply felt. His family and people are witnesses, and God also, how holily, and justly, and unblamably he behaved himself among them. In the duties of the ministry, in which he spent his strength and life, he came nearer to the requisitions of the apostle Paul, in his letters to Timothy and Titus, than is ordinarily true of the eminent in his profession. He was a lover of hospitality, a lover of good men: sober, just, holy, temperate. In all things he showed himself a pattern of good works; in doctrine he showed incorruptness, gravity, sincerity. In his intercourse with his brethren in the ministry, and with society generally, he maintained that conversation which is good to the use of edifying, that it might minister grace unto the hearers. In all the stations which he was called to fill, and in all the relations he sustained, his counsels, example, and prayers, tended continually to enlighten, purify, and bless.

"But the Lord has removed him suddenly from us, and from his labors on earth. The best respect we can pay to his memory, and to the memory of his honored predecessor in the presidency of this institution, will be, and with all seriousness and fidelity, (as death may soon come,) to love and study, practice and circulate that blessed book, which so happily controlled their faith and their conduct, sustained them in the closing scenes of life, and prepared them, through the accompanying influences of the Holy Ghost, for that larger and higher sphere of happiness and service in heaven, where we have every reason to believe they are now united."

The following letters of condolence, addressed to the widow, will be read with interest.

"*Amherst college, Jan.* 5, 1834.

"My dear Madam,

"I cannot possibly describe the thrill which went over me, when the tidings came that my venerable father and friend, your husband, was no more. I had not heard a syllable of his sickness, and such were my impressions, in regard to the strength of his constitution, that I was not at all prepared for the mournful intelligence. And is he really gone forever from that habitation, which was so long cheered by the glowing constellations of his domestic affections, no less than by his bright Christian example? Will he no more offer the morning and evening sacrifice upon that altar, where he kept up the holy fire for more than forty years? Shall we no more meet his benignant smile, nor press his warm hand upon that threshold which no man could pass, without feeling, 'here dwells an Israelite indeed, in whom there is no guile?' Will the expectant congregation see him no more in the sacred desk; nor his beloved church at the table of the Lord; nor his brethren in the ministry, at their stated meetings and ordination solemnities? Are the churches in Berkshire never more to look upon the face of a father so much revered and beloved?

"But why should I linger upon this mournful train of reflections, which I fear have more of complaint than of resignation in them? 'The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.' Your loss, my dear madam, is indeed irreparable. But how many blessed consolations has God mingled in the cup of your afflictions! What a blessing that you had such a husband to lose! What a blessing that he was spared to you and your children so many years! What a legacy of prayers and counsels has he left behind him! What strong evidence, what full assurance, I had almost said,

that he has gone to reap the rich and glorious reward of a good and faithful servant!

"I cannot think of him as on the bed of sickness, nor in the dark valley, nor in Jordan's cold stream; but as discharging all the duties of a good minister of Jesus Christ, with extraordinary diligence and success: and then being released at once from the toils of a long life, to go and be forever with the Lord. How many, have we reason to believe, will, throughout eternity, rejoice at the remembrance of his faithful ministry, and shine as jewels in his crown forever and ever.

"I have been greatly interested in the pastoral address of the Berkshire Association, which I am told was from Dr. Hyde's pen, and which is worthy of the last thoughts and efforts of such a minister, of the father of all the churches in the county. I had rather be the author of such a document, in finishing my course, than to go down to the grave with all the honors which literary distinction can ever accumulate. 'The righteous shall be had in everlasting remembrance.' Had your inestimable husband been a less able and faithful servant of his Master, we should not have felt his loss as we now do; but neither should we have rejoiced as we are permitted to, in his removal from earth to heaven. 'By the grace of God, he was what he was.' May that divine Spirit who qualified him so eminently for his work, sustain and comfort you under this greatest of your trials. May your children all follow his bright Christian example, while they carefully treasure up his invaluable counsels. The widow's God and the Father of the fatherless is Jehovah, in his holy habitation. Mrs. H. unites with me in Christian sympathy, and I am, with much esteem, your friend,

"H. HUMPHREY."

"*Catskill, Dec.* 7, 1833.

"Much respected and bereaved Madam,

"The death of your dear husband, and our highly respected and invaluable friend, was announced to me this morning. The sorrowful tidings came from New York, in the Commercial Advertiser, a daily paper. In the evening we received information a little more particular; that Dr. Hyde preached on thanksgiving day; that on the Sabbath following, he was indisposed, and did not attend meeting, that he died on Wednesday, and that the funeral was to be attended on Saturday. Of other circumstances, of his last words, and the dying scene, if God permit, we shall hear in due time. Rarely will an instance of mortality be more severely and extensively felt, than the death of your inestimable husband. The ministers of the gospel, and the churches far and near, will be clad in deep and solemn mourning. And why should they not be grieved, and weep, and mourn, since they are called to part with a father, a brother, a friend—one of their ablest counsellors and guides, a divine and minister of rare endowments—whose influence was widely extended, and whose example, and every action and movement, with the fewest exceptions, were a living comment in witness of the power and grace of almighty God. With your departed husband, I had been acquainted more than forty years, and with more than ordinary intimacy. And no one could know him without deeming it a peculiar privilege; and if any one desired to become wiser and better, in marking all his footsteps, he could not fail of remembering, with gratitude to God, that he had been furnished with such a pattern of excellence, uniting in one man an assemblage of intellectual and moral qualities, which could not possibly fail to secure confidence, esteem, and love.

"It is saying none too much, to say that your dear hus-

band was a burning and shining light, and that thousands, and tens of thousands, for many years, rejoiced in that light. But he is gone, and we are to see his face no more; that tongue, which was the law of kindness, is silent in death. When I think of the ministers in Berkshire—of the churches—of the college—of the benevolent institutions, and of society at large, I associate them in my mind, as mourners in common, every one. In Lee, the church and congregation, of which he was pastor more than forty years, must be cast down. I can imagine their grief to be beyond the power of restraint, and that they well-nigh refuse to be comforted.

"The stroke is heavy, indeed, on your sons; but heaviest of all on yourself, and requires infinitely more than human alleviation to assuage your grief, and bind up and heal your broken heart. He was the husband of your youth, your other self, more to you than all mortals besides. But there is one left dearer than he. The Lord Jesus Christ is always nigh, and his love is infinite—many waters cannot quench nor the floods drown it. And he it is who has done this thing; and though why he has done it you know not now, yet you shall know hereafter. The blessed Saviour has a feeling for our infirmities, and afflicts his children for their profit, that they might partake more largely of his holiness. He knew beforehand, what he was about to do. He saw the wound, and the pain you feel, before he struck. It has been done in infinite kindness. He will not leave you comfortless. He has power to sustain you, and his promise is sure. So certain as you love the Lord Jesus Christ, so certain it is that this sore affliction is designed to fit you for heaven, and to work out for you a far more exceeding and eternal weight of glory. Though I know you to be well-nigh overwhelmed, with the billows rolling over you, yet I cannot think of you otherwise than one remarkably dis-

tinguished, and highly favored of the Lord. To remember that you once had such, and such, dear children, and that you had them so long, must be a sweet and pleasing recollection. And can you sufficiently admire and adore the goodness of God for such a companion as he saw fit to provide? What could God have done more for you than he has done for you? And though he has seen fit to remove him, he is not lost. O no! Though dead, he yet speaks. He preaches, even now, to his people, to the world, to his brethren in the ministry, and to yourself and your dear children, most emphatically. Dr. Hyde was one of those, who lived while he lived—and lives after he is dead—and will live from generation to generation. And why should not God take him now, when he needs him for other work, in a higher sphere? Of the place where he is, and of his associates, there can be no doubt at all. He is in heaven. He is with the Lord Jesus Christ, his Redeemer, whom he loved and admired, as the chiefest among ten thousands, while here below, and ere this has had a blessed introduction to the ancient saints, the prophets, and apostles, and all the glorified in the upper kingdom, and is now, without sin, mingling his notes with theirs.

"And now, dear madam, as much as you loved him, and afflicted and as lonely as you are, would you bring him back again to this troubled world? Would you break him off from the song of the ransomed which he is just beginning to raise, with joy unspeakable and full of glory? I have just been reading the letter your dear husband wrote me soon after the death of our beloved William. I answered that letter; but I could not repay him for the precious sentiments it contained, and the consolation it afforded, in that season of peculiar trial. We know we cannot cause your tears and sighs to cease, or take from you the bitter cup the Lord hath given you to drink. But

we can condole and sympathize with you and your family, and do most sincerely.

"Remember us in your prayers, and be assured I am yours most sincerely,

"DAVID PORTER."

LINES

On the Death of Alvan Hyde, D. D., of Lee.

Hark! all ye watchmen placed on Zion's towers
As each his brother hails 'What of the night?'
From yonder fane peals loud a solemn knell,
And falls on many hearts, full heavily.
To you it speaks, 'The night, the night comes on
When all your work, howe'er perform'd, must end.'
Another sun is set, whose brilliant light
Illum'd our path, and cheer'd us on our way;
A sun without a cloud from morn to eve,
And in whose light we long rejoic'd to walk.
Another pillar in the courts of God
Has fall'n, and Zion's sons and daughters weep.

Ye band of pastors, come, here blend your tears
With the lov'd flock, whose shepherd sleeps in death.
A father, friend, and counsellor is gone,
Whose heart was knit to yours by heav'nly ties;
With you he wept, when ye did weep; his heart,
When ye rejoic'd, did feel a brother's joy—
With you he pray'd and toil'd, in council sat,
And made your heaviest burdens all his own.
How oft with him ye held communion sweet,
And in delightful interchange of thought,
Did taste the pleasures Christian friendship yields.
His Master's honor, and the cause of truth,
The weal or wo of Zion well-belov'd
With blood most precious bought, dwelt on his heart,
Call'd forth his intercessions day by day,

And prompted him to labors ceaseless.
Wisdom and prudence and the law of love
Dwelt ever on his tongue—tho' meek and mild,
To truth most steadfast and to duty firm.
He lov'd his Master, and his work, nor shunn'd
The Cross, but bore it with a dauntless heart;
And while he fought the Christian's fight of faith,
His well known weapon was the word of God.
Of learning and of science sound, the friend,
Yet most he lov'd to sit, a learner meek,
Low, at the Saviour's feet, and hear his words,
And treasure them most deeply in his heart,
Unmix'd with dreams of vain philosophy.
Hence in the work of God's ambassador
His steadfast aim to speak as God has taught
In his unerring, changeless oracles,
Not words of pomp and empty useless sound,
But words of truth and soberness.

Thou flock of God bereft! each of your names
He bore upon his heart, and gave to each
His portion, food divine, instruction pure,
Fresh-drawn from God's own book of truth and grace;
And on his memory's bright page enroll'd
He kept the name of ev'ry tender lamb
By the Chief Shepherd to his hand consign'd.
Ay, he was diligent to know your state,
To mark your progress on your way to heaven,
'Reproving ev'ry dull delay,' each step
That leads astray from virtue's narrow path
Rebuking with a father's love and care.
He lov'd to meet you in the house of prayer
On God's own day, and break the bread of life;
To greet you at your firesides, there impart
Paternal counsels—learn your fears, your hopes,
Your joys, your griefs, with kind responding heart,
And lift for you his supplicating voice.
For you he liv'd, he pray'd, he watch'd, he toil'd;
And did it not in vain, ye can attest,
His witnesses. For you was spent his strength,
His latest strength—ay, more, for you he died,
Nor held e'en life too dear a sacrifice
To do you service. Mark, sorrowing flock,
His bright example, and his footsteps trace,
His counsels heed; gird up your loins anew

And run the race, before you set, nor lose
Th' heavenly crown.

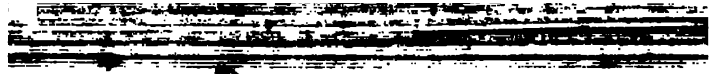
Thou partner of his life, now cloth'd in grief,
These tears shall flow with thine, unfeigned.
I too have lost, in him, a long-tried friend,
A father and a guide. His house, the home
Of Zion's friends and mine, thrice hallow'd place.
Full many an anxious care has fled this heart,
To meet, at that dear threshold, smiles of love,
That voice of salutation kind. Full well
I lov'd to share a place, amid the band
Domestic, at the hour of prayer and praise,
A sacred hour of rev'rence, peace and love.
'Twas then this world could cheat this heart no more,
Nor bribe me with its vain alluring toys,
For heaven was near, and on its confines bow'd
Each happy worshipper. E'en angels seem'd
To gather round, to join in service like their own.
The Bible he did prize all price above,
And search'd and ponder'd with unfailing care;
Light to his feet, his ceaseless counsellor
When morn arose, and night her curtains spread.

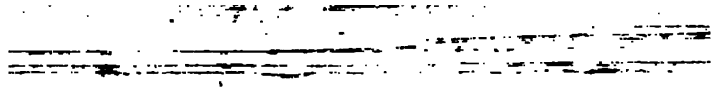
O, he has heard the welcome from the skies,
As he stood, watching, toiling, at his post,
'Come thou, up hither, near me take thy seat,
Among my first-born sons. Thy work is done,
Well done, thou faithful servant of thy God;
Here take the joys thy Lord prepares for all
Who, when he comes, he finds so doing.'

Otis, Jan. 1834. J. L.

Errata.

The top line on page 15, should be placed at the bottom of page 16; and the top line on page 16, should be at the top of page 15.





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